SOVIET STUDIES OF INDIA

ACHIEVEMENTS & STAGES OF PROGRESS

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Foreword

Soviet people have always shown keen interest in the life of the Indian people, their history and present development, their culture and art. They have always sympathised with their struggle for independence and building a happy future. The ties between the two peoples have since long become traditional; they are constantly growing in scope and strength.

Soviet Indologists have played an important role in consolidating good-neighbourly relations between the Soviet Union and India and in spreading objective knowledge about India among the broadest possible sections of the Soviet people.

Studies of India had received considerable attention in pre-revolutionary Russia. The valuable heritage left by such eminent Russian scholars as Gerasim Lebedev, Prof. Ivan Minayev and Academicians Shcherbatsky and Oldenburg among others speaks for itself. Pre-revolutionary Indology, however, was confined to philology, translation and commentaries on Sanskrit literature and the study of Buddhism.

After the Great October Socialist Revolution, the scientific scope of Indology was expanded substantially. V.I. Lenin, founder of the Soviet State, laid particular stress on the development of Oriental

Studies and specifically one of its main branches, Indology. In his works the great leader of the proletarian revolution often referred to India and to the selfless struggle of her people for freedom and independence.

Working in the best traditions of classical Indology, Soviet scholars are concentrating increasingly on the study of problems dealing with contemporary India: the methods of colonialist exploitation, the struggle of the Indian people for independence, the activity of the chief political organisations and leaders. The inclusion of new subjects in Indology is accounted for by the profound sympathies of the Soviet people for the just struggle waged by the Indian peoples for national independence.

As India emerged as a sovereign state, Soviet scholars began to concentrate on problems related to the gaining of economic independence by India and to the ways leading to further national and social progress.

The Institute of the Peoples of Asia of the USSR Academy of Sciences is the chief centre of Soviet Indology concerned with the study of the history, economics, culture, literature, linguistics, etc. of India. The Institute has a special Department of Indian Studies; the languages and literature of India are studied in the corresponding departments. Indological studies are also carried on in several Union Republics and cities. The Institute of Oriental Studies of the Academy of Sciences of the Uzbek Union Republic has a large Department of India which has lately published a number of works on different problems of Indology.

Similar work is being carried on in Tajikistan, Turkmenia, Georgia, Armenia and several other Republics. Considerable research on India is being conducted by many Soviet universities, foremost by those of Moscow, Leningrad and Tashkent.

During just a little over 50 years of the Soviet state, Indology has grown into a comprehensive field of knowledge dealing with the history, economy, philosophy, sociology, art, literature and languages of India.

Large editions of original works and translations by Soviet Indologists are published every year. The growing interest of the Soviet people in the life of their great southern neighbour constantly raises the demand for books of this kind. Recently, several books on India by Soviet scholars have been translated into English and some of the Indian national languages and have thus become available to a wide range of Indian readers.

Official and personal contacts have been established between Soviet

and Indian scholars and scientific organisations. These contacts are diverse, and much is being done to develop them further. In recent years several works have been published jointly with Indian scholars: a collection commemorating the centenary of the 1857-59 uprising, a collection marking the centenary of the great Indian writer Rabindranath Tagore, and so on. **India And The Soviet Union**, a work dealing with different aspects of Indo-Soviet relations during the last 50 years, was recently published in India. Numerous works of Indian political leaders and scholars have been translated into Russian and are available at all leading libraries.

The aim of this work is to acquaint the Indian intelligentsia with the work of Soviet Indologists, with the scientific problems, methodology and character of the investigation carried on in the diverse branches of Indology and to give a survey of its key achievements and future prospects.

It would be gratifying to know that this publication has enabled our Indian friends and colleagues better to understand the character of Soviet Indology which plays an important part in consolidating friendship and co-operation between the two countries and their peoples.

V. BALABUSHEVICH,
Doctor of History

1

G. G. Kotovky

Soviet Indology : Ways and Stages of Development

Great regard is paid to the study of India in the Soviet Union. Two factors account for the development of Soviet Indology: the demands of the science itself, and the rising interest of the Soviet people in this great country of the Asian continent.

Indology as we see it comprises a number of branches of the humanities dealing with the study of India. These include among others, economics, history, sociology, history of literature, study of art and linguistics.

On the eve of the October Socialist Revolution, Russian Indology had developed a school concerned with the study of the culture of ancient and early-medieval India. It consisted of two basic trends:

1. Sanskrit philology, which developed as an independent scientific subject and also as a branch of historical and comparative linguistics represented by the schools of Professors V. Miller and F. Fortunatov;

2. Buddhology: The works of the renowned Russian scholars V. Vasilyiev, I. Minayev, F. Shcherbatsky, S. Oldenburg and their colleagues and students elevated back at the end of the

19th and the beginning of the 20th century, the study of Buddhist, religion and philosophy in India and Tibet to a leading place in world Buddhology.

Scientific investigation of the social and political history of India, which received a brilliant start in the 1870s due to Minayev, did not take root in the Imperial Academy of Sciences or in the Russian universities. Neither did the problems of the economic, social and political life of India of that time become part of academic Oriental studies.

This was accounted for by the Indological tradition that Russia borrowed from Great Britain and Germany, and by the attitude of the ruling classes of tsarist Russia. Despite the contradictions and frictions between Russian tsarism and British imperialism in the East, Russia in general maintained solidarity with the British colonial rule in India.

A different stand was taken by the Russian democratic public which, beginning with the first half of the 19th century, expressed deep concern and profound sympathies for the heroic struggle of the Indian people against the foreign invaders. The vast bibliographical research recently carried out by Soviet Indologists has brought to light hundreds of original articles, books and brochures on the economic, social and political problems of India in the 19th and the early 20th centuries.[1] A specific Indological tradition developed in the Russian press of that time, which was represented by such famous Russian travellers in Asia as Lebedev, Minayev, Venyukov, Pashino.

Thus Soviet Indology inherited from pre-revolutionary Orientology only two scientific schools, those of classical philology and Buddhology. Beginning with the last third of the 19th century, new Indological centres emerged in Kharkov, Kiev and Odessa and later in Tartu.

Indology became a truly comprehensive discipline only after the October Revolution. The Soviet Government showed great concern for the work being done by Russian Orientalists and provided them with every possible assistance. V.I. Lenin, founder of the Soviet State, attached great importance to the study of the Orient. Speaking in 1918 to Academician

1. See "*Bibliografiya Indiyi*" edited by G. G. Kotovsky, Moscow, 1965 (over 9,000 titles).

S.F. Oldenburg, he stressed the necessity of acquainting the Soviet people with the history of India, with the sufferings of the Indian masses enslaved and oppressed by the British imperialists, and with their heroic struggle for freedom and independence.

The first period of Soviet Indology can be marked from 1917 to the middle of the 1930's. In those years the pre-revolutionary schools of Russian Indology received further impetus and such key branches of Indology as economics, history, political science and modern Indian philology emerged.

The continuity of the history of Soviet Indology explains the fact that the Soviet period has produced the most noteworthy book on the history of Indian philosophy, namely on the philosophy of Buddhism. It lies to the great credit of Academicians F.I Shcherbatsky and S.F. Oldenburg that they took particular care to continue the successful development of the existing scientific tradition. In the twenties and the early thirties the outstanding works of F.I. Shcherbatsky and his talented student E. Obermiller raised the Soviet school of Buddhology to unprecedented heights.

The importance of the work carried on by the school of Shcherbatsky and Oldenburg lies not so much in the fact that it gives a profound analysis of the key problems of Buddhist religion and philosophy as that its authors have solved a number of radical problems related to methodology and the methods of investigating the ideology of pre-capitalist societies.

The further development of Sanskrit studies in Leningrad, Moscow and Kharkov, specifically in the works of Professors Larin, Shor and Ritter, showed that investigations in history and philology (in the broad sense of these terms) can be successful only if based on profound knowledge of original Sanskrit texts.

The development of classical philology was accompanied by the emergence, as an independent scientific aspect of modern Indian philology, the study of modern Indian languages and literature.[1]

This new trend is closely linked with the name of Academician A.P. Barannikov who holds the credit for creating a school of

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1. Hindi and Urdu were studied in pre-revolutionary Russia chiefly with practical aim of training translators.

modern Indian philology. He developed the methods of studying literature written in the modern Indian languages, revealed to the Russian reader a whole layer of Indian culture and furnished the base for the practical mastering of modern Indian languages and literature in the Soviet Union.

Beginning with 1920, Hindi and Urdu, followed by Bengali and Marathi, were taught at the Leningrad Institute of Living Oriental Languages and the Moscow Institute of Oriental Studies. At the initial stage of this undertaking, considerable help was rendered by Indian revolutionary emigrants in the Soviet Union studying at the famous Communist University of the Toilers of the East.

The achievements of Indian philology, especially by the Leningrad school of philology, were accompanied by another noteworthy event, namely the emergence in the middle of the twenties of the Moscow historical and economic-political school. Its development was the result of the high interest taken by the Soviet public in the problems of the national-liberation movement in India.

The Soviet people who had just accomplished their great social upheaval kept a sympathetic eye on the struggle being waged by the oppressed peoples beyond the Himalayas.

The first generation of Soviet Indologists-Marxists was highly influenced by the work of the Comintern and the Profintern. Of no less significance were the personal contacts maintained with representatives of the emirgrant revolutionaries from India.

The 1920s were an extremely important period in the history of Indo-Soviet relations, for that was the time when, despite all the impediments put up by the British colonial rulers, the first truthful information about Soviet Russia began to reach India. It must be noted that only in the last ten years have Soviet and Indian historians (one of them Dr. Kaushik of Kurukshetra University) begun the study of the role and ways of influence of the October Revolution in the formation of revolutionary-democratic and Marxist wings in the Indian national-liberation movement.

The study of secret documents from the Home Department kept in the National Archives in New Delhi is likely to give new impetus to investigations in this field.

The basic ideas of the Moscow school of Indology were

moulded on the anvil of fierce discussions. Amalgamation of Marxism and Indology occurred in the course of ideological struggle, which determined the character of the scientific work carried on by its first representatives. Attention became focussed on vital problems of contemporary India which often was narrowed down to the current moments in its national-liberation movement. In the middle twenties and thirties, I.M. Reisner, A.M. Ossipov, R.A. Ulyanovsky and B. Seigel, among others, produced a series of works analysing the agrarian problem of India and the country's peasant movement. V. V. Balabushevich came out with a history of India's working-class and trade-union movement. In their articles the Moscow Indologists gave an appraisal of all the key factors of India's internal political situation.

It should be put down to the credit of the first generation of Soviet Indologists of the Moscow school that in analysing the problems of contemporary India they sought to give to a concrete substantiation to Lenin's famous thesis that the struggle of the oppressed peoples of the East was part of the world revolutionary process. Proceeding from Lenin's theory on the national colonial problem, they were able to discern in the kaleidoscope of political events in India the regularities of struggle waged by different social classes. Their works became a methodological foundation of investigating the struggle of classes and parties in contemporary India and introduced the method of using the modern press as a source of factual material for research.

Articles on the problems of Indian politics at that period were highly publicistic, imbued with political ardour and responsive to all the current events of the times. Looking back today, one may note that many of the formulations lacked the necessary arguments and the appraisals were often quite subjective. This was accounted for by the novelty and the relative scientific immaturity of this aspect of Indology and by the state of the textual base. The factual side of the events, however, is described with such precise detail that these works may now be regarded as a substitute for original sources. This is specially so since a considerable part of the periodicals and documents of that period has been lost. That is why articles written at the beginning of the thirties and giving a detailed account of the uprising in Alwar or of the "Red Shirt" movement are extremely valuable for their factual information.

One of the basic shortcomings of the works of Soviet Indologists dealing with Indian policy in the 1920s and the 1930s was their failure to give a current appraisal of the historical role of the national bourgeoisie. The reason lies in the general views on the revolutionary process in the East that were then rife among Soviet historians and in the fact that the works of Soviet Indologists were at that time highly influenced by the practical political struggle. This is regrettable since the struggle between the working class and the national bourgeoisie of India, joined from the mid-thirties by the petty-bourgeoisie, for leadership in the national revolution made up the chief content of the contemporary history of the national-liberation movement in the country.

The study of the class struggle in India during the colonial period called for an investigation of its economic prerequisites, which laid the beginning for the study of economic problems of contemporary India. Its initial subordination to the problems of the national-liberation movement was liquidated through the works of S.M. Melman and R.P. Gurvich, which turned this aspect of Indology into an independent branch of study.

The scope of I.M. Reisner's (1899-1958) scientific interests and the scale of the research work carried on by this scholar, besides his other merits, had brought the name of this outstanding Soviet Orientalist in the forefront. His inquisitive mind and vast knowledge had a highly favourable impact on the scientific work of his colleagues and first students. He was the first scholar to realise the tremendous significance of taking a deep inside look into the history of India and of analysing the subject from the positions of Marxism. His monograph *Ocherki Klassovoi Borbi v Indiyi* (1932) (Essays on the Class Struggle in India) laid the groundwork for the study of the contemporary history of this country by Soviet scholars.

Reisner's works were the first attempt not only in the USSR but also in world Indology to analyse from the positions of Marxism and on the basis of Marxist methodology the stages in India's struggle for independence. This meant that factors of the country's economic, social, political and cultural history were regarded as components of the single process of one social formation being replaced by another, a process based on the gradual substitution of new forms of social production and forms of ownership for those that had become obsolete. This trend

received further development in the second period of Soviet Indology dating from the mid-thirties to the end of the Second World War. At that time, Soviet historical science was making unprecedented headway, and I.M. Reisner created the first course in the history of colonial and dependent countries and produced a systematic survey of the modern history of India.

At that period research work on problems of Indian politics centred around theoretical issues dealing with the emergence of a single democratic and anti-imperialist front which was the object of active struggle on the part of the Left forces in the national-liberation movement. Further progress was made by modern Indian philology, the first grammatical surveys and text-books on Hindi, Urdu, Bengali, Marathi and Tamil were published, a lexicographical study of Hindi, Urdu and Bengali was begun, a series of important articles by Academician A.P. Barannikov and several of his students dwelling on problems of grammar and lexicology of Hindi and Urdu and problems of Indian literature were published.

It is to be regretted, however, that the study of ancient and medieval Indian history was underrated at the time. The once famous school of Buddhist studies was on the verge of decline brought on by the death of its most prominent scholars Academicians Shcherbatsky and Oldenburg and Professor Obermiller. Many of their students perished at the front in the Second World War or in besieged Leningrad.

The war had tremendously hampered systematic work in the different fields of Indology; it has also diminished the ranks of its fervent adherents. Those that remained continued with their scientific research. It was in these trying years that Academician A.P. Barannikov completed his truly titanic job of translating Tulsidas's *Ramayana* into Russian.

As the Indological research in Moscow and Leningrad was cut short by the war, there emerged a new scientific centre in Tashkent.

It was during the war that Professor A.M. Dyakov, whose previous work was devoted chiefly to teaching, developed as a prominent scholar. His numerous articles published in the magazine *Voyna i Rabochi Klass* (The War and the Working Class) appraised the new wave of the national movement that was rising in India and which was to lead its people to independence.

The termination of the Second World War and India winning independence ushered in the third stage in the history of Soviet Indology. The establishment of Indo-Soviet diplomatic and trade relations had a beneficial influence on the study of India in the USSR. Contacts between Soviet and Indian scholars hardly amounted to anything in the first ten years after Indian independence. Yet the possibility for Soviet scholars to receive Indian newspapers, magazines and books directly from the country and not through intermediaries, as in the time of the British rule which sought to keep India and the Soviet Union apart by means of a "sanitary cordon", substantially enriched the textual base of their work.

A substantial influx of new forces into Indological science at that time led to the emergence of the Soviet school of Indology which owes credit first of all to A.P. Barannikov and I.M. Reisner. Their scientific work was taken up by a new generation of scholars, graduates of the forties and fifties. They are K.Z. Ashrafyan, L.R. Gordon-Polonskaya, T.F. Devyatkina, M.N. Egorova, G.F. Ilyin, E.N. Komarov, N.I. Semyonova, A.M. Melnikov, L.I. Yurevich and others who work in Indian history; G.G. Kotovsky, A.H. Levkovsky, V.I. Pavlov, V.G. Rastyannikov, L.I. Reisner, G.K. Shirokov and others, specialists in Indian economy and economic history. Considerable achievements were made by the second generation of Soviet Indologists, the first students of F. I. Shcherbatsky, I.M. Reisner and A.P. Barannikov—K.A. Antonova, V.M. Beskrovny, E.M. Bykova, I. I. Kalyanov, V.A. Novikova, I.V. Serebryakov among others. M.S. Andronov, A.S. Barkhudarov, Z.M. Dymshits, G.A Zograf, V.P. Liperovsky, E.A. Payevskaya work in the field of Indian linguistics; V.I. Balin, P.A. Grintser, I.S. Rabinovich E. P. Chelyshev and others deal with Indian literature.

Soviet Indology added to its chronological purview the study of ancient history, and considerably expanded the thematic framework of investigation in both economics and history. The monographic elaboration of numerous key problems of modern and contemporary history led to the emergence of several exhaustive fundamental works.

The following methodological achievements are worthy of mention:

(*a*) the creation of a series of important historical and

economic investigations referring to modern and contemporary times; these works analysed the manifestation of general historic regularities in specific Indian forms.

(*b*) the study of the influence of religious factors, the national community and to a smaller extent the caste system on the development of class struggle in colonial India.

Research in modern Indian philology also acquired new scope. The school of A.P. Barannikov and its Moscow branch at the Institute of Oriental Studies made a great contribution to the training of new personnel. The further elaboration of grammatical and lexicological problems of the Indian languages and the publication of Hindi-Russian and Urdu-Russian dictionaries can be ranked among outstanding theoretical and practical achievements in the field of philology. Such Indological aspects were revived as classical philology, ethnography and Dravidology which had been abandoned in the preceding period. The study of other Indian languages: Sindhi, Gujarati, Malayalam, etc. was introduced into Indian linguistics.

A new stage in the development of Soviet Indology began in 1956, the year after which Soviet scholars began to make regular trips to the country where they established diverse contacts with Indian scholars. Factual material could now be studied in its original integument. There was substantial improvement in the textual base of investigation which radically altered former views in various fields of Indology.

In all these fields the scope of work increased tremendously. New lines of research were also founded, such as the history of philosophy and social thought, history of culture, economic geography and demography, sociology.

The extensive development of Indo-Soviet co-operation in all the fields of economy and culture since 1954-55 raised Soviet Indology to new, unprecedented heights.

The Soviet people developed a growing interest for this country. There was a sharp demand for literature on India. The Soviet reader found himself making a new discovery of his distant neighbour. Numerous classical works of Indian literature together with books by modern Indian authors were translated into Russian and other languages of the Soviet peoples. Among these are the works of prominent public and political figures such as

Mohandas Karmchand Gandhi, Jawaharlal Nehru, Rajendra Prasad, Ajoy Ghosh, E.M.S. Namboodiripad, Abul Kalam Azad; the works of Indian historians, economists, geographers philologists and scholars in other fields of science (P. Mahalanobis, D.R. Gadgil, among others). All this had a favourable effect on the work of Soviet Indologists.

The unceasing interest of the Soviet public for the problems of India led to the emergence of the history of Indo-Soviet relations as a separate aspect of Indology. Dozens of books and articles, including numerous documents, have been published. Much remains to be done by the joint efforts of Soviet and Indian historians to expose the myth, fostered by British imperialist historiograhy, of a "Russian threat to India" in the second half of the 19th century. It is highly deplorable that this concept still finds support among several Indian historians who, strange as it may seem, regard the policy of the British colonial rule in the 19th and the early 20th century in regard to countries bordering on India as the foreign policy of India itself.

Indology continues to develop in its traditional centres of Moscow and Leningrad and in recently established ones in Tashkent, Dushanbe, Tbilisi, Yerevan and Baku.

The study of Pakistan, Ceylon and Nepal, earlier as branches of Indology, have detached themselves into independent fields of research.

The chief achievements in the different spheres of Soviet Indology can be summarised in the following way:

(1) History: a four-volume history of India (from ancient to modern times) has been published, showing the history of the country as part of the world historical process; for the first time Indology was subjected to an organically uniform investigation of the stages in the country's economic, social, political and cultural history.

(2) Philosophy and history of social thought: research has been carried out in monographic form of the key ideological currents of the modern and contemporary periods which has allowed us to go over to the depiction of an integral picture of development from Rommohan Roy to Gandhi and Nehru and the emergence of Marxist thought in India.

(3) Economics: an all-round investigation has been carried

out of the reproduction process of economic growth in regard to economic and social structures.

(4) Sociology: foundation was laid for the study of the socio-class structure of Indian society, its caste system.

(5) History of culture: works have been published on problems of Indian artistic crafts, and the Indian theatre; the study of Indian arts, music and cinema was begun.

(6) Literature: surveys of India's most important literatures have been completed, acquainting the Soviet reader with the work of representatives of practically all of India's literatures; unprecedented work has been done in translating and publishing the works of modern Indian writers, poets and playwrights from all the Indian languages.

(7) Classical philology: the study and teaching of ancient and medieval Indian languages has been revived; translations with scientific commentaries have been made of samples from practically all genres of classical literature in Sanskrit and Prakrit.

(8) Lingusitics: the grammatical structure of the basic Indian languages has been investigated; work was begun on the creation of normative, descriptive and historical grammars; Hindi, Urdu, Bengali, Tamil and Punjabi dictionaries have been published; work is being carried on to introduce methods of structural linguistics into the study of Indian languages.

Soviet Indology received a fillip by the participation of Soviet scholars in international congresses and meetings and by the translation of their works into English in the USSR and abroad. In this respect an important role has been played by the publication of a series of Soviet works on Indian history, economics and policy by the People's Publishing House, Delhi. Criticism of these materials by Indian colleagues helped to bring out their weak points and to find ways of eliminating lags in different fields of Indology.

The investigation of the general and the particular in India's historical and cultural development as compared with the world historical and cultural process has shown that the exposure of general historical and general cultural regularities in their specific Indian forms has become insufficient. Work undertaken by Soviet Indologists will bring essential corrections into the concepts and definition of this process which have been defined mostly through the study of the history and culture of European society.

These changes will affect, first of all, the structure of the transition from one socio-economic formation to another and the concept of the role played by superstructural institutions in the process of socio-genesis.

Highly prolific for the study of Indian culture are the discussions on Indian antiquity, the Renaissance tendencies in medieval Indian culture, growth of education in India etc.

The further development of India will have a direct bearing on the future of Asia. A precise interpretation of present events and forecasting of possible ways of future development is becoming a key task of Soviet Indology. The following goals are set with regard to contemporary problems:

(*a*) to build a model showing the interaction of different social structures during the transition from colonialism to modern bourgeois society;

(b) To investigate the dynamics of socio-class and political structures;

(c) to determine the ways according to which the social psychology of different groups is formed;

(d) to establish the chief regularities in the development of Indian culture as part of the world cultural process at the present stage.

The solution of these tasks and those of building a Marxist economic, social and cultural history can be reached only through the close co-operation of Soviet Indologists and their Indian colleagues. Each year raises this co-operation to a higher, more productive level.

2

A. H. Vafa

Studies in the History of India[1]

Russian people of science and culture have always shown friendly interest in the life of the great Indian people. This interest attained unprecedented depth and scope after the Great October Socialist Revolution. A tremendous contribution to the study of India was made by V.I. Lenin who elaborated in his works the key laws of the development of Indian society, and opened before Soviet Orientalism new vistas of research in this boundless sphere of activity. For 50 years Soviet Indology has unswervingly followed the road charted by Lenin, one of its prime aspects of research being the historical past of the Indian people.

The study of the history of India is important not only from the point of cognition but also from that of methodology. The exposure of the regularities governing the development of the countries of the East is one of the key tasks of social science. The neglecting of this task at the present stage of development would prevent one from viewing the world historical process in its entirety. The role allotted to India among other Asian

1) Partial use has been made of the article "Indology in the USSR" by V.V. Balabushevich and A.H. Vafa.

countries calls for particular attention to this country in the solution of this problem. The significance of Indological investigations is accounted for by the place held by India in the contemporary world, particularly among the developing countries.

A sharp political and ideological struggle is being waged around the problem of India's further development. This point also adds to the importance of Indological research. Soviet Indologists consider it their prime duty to actively oppose all Europo-centrist and neo-colonialist doctrines of imperialist propaganda as well as Oriento-centrist theories which have become popular in several countries of Asia. These doctrines distort the actual development of India's historical process and prevent one from acquiring a correct understanding of India's past, present and future.

Proceeding from the historical materialist conception and the works of the founders of Marxism-Leninism, and developing the progressive ideas of old Indology, Soviet historians seek to demonstrate the continuity and contradictions of India's historical process, its progressive character, motive forces and inner regularities. At the same time, Indologists work to reveal the similarity as well as the specific distinctions of the basic laws governing India's development as compared with other countries and regard the history of India as an integral part of the world historical process.

In their study of the historical process as a whole Soviet Indologists consider it highly important to single out the most noteworthy factors which have a bearing on the development of production and social relations, political institutions and spiritual culture. Logically this brings them first and foremost to the study of the revolutionary reorganising activity of the popular masses, people's movements and progressive democratic traditions of the Indian people, which makes up the core of their research work.

These key principles account for the Soviet scholars' endeavour to study all the periods of India's history and all the spheres of life of Indian society. Bringing out the tendencies, stimuli and regularities of India's historical process, they give a scientific

interpretation of its present historical state showing the significance of the present period in the light of the country's progressive historical development. These are the principles that underline the division of India's historical process into periods worked out by Soviet Indological science.[1]

Indologists have always been attracted by the flourishing Indian civilisation of the ancient period. For a considerable length of time, however, their attention had been focussed on problems of political history, religion and culture, with problems of the people's economic life and the social structure of ancient Indian society occupying an exceedingly modest place in their work. Soviet Indologists came out with an attempt to interpret the social and economic aspects of the country's ancient period, linking these aspects, basic to social development, with phenomena of political history and the history of culture.

The problem of defining the character of ancient India's socio-economic structure had been one of prime importance for Soviet Indologists specialising in ancient Indian history. There had been much controversy on this point: theories professing the predominance of the "Asian modes of production", the existence of a social system which had tolerated for a long period of time, the contradictory co-existence of the slave-owning and feudal systems, and the most popular theory of all which regarded ancient Indian society as purely slave-owning in character. For many years this view was upheld by G.F. Ilyin.[2]

The works of G.F. Ilyin are rich in factual material showing the existence of slave exploitation and giving credible reasoning to the effect that the Shudras were not slaves. The second half of the 1st millennium B.C. is depicted as the golden age of slave-owning relations, a time when slavery accounted not only for the class structure of Indian society but left its mark on all the aspects of life: the state system, family relations,

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1) In its most concise form the division of the history of India into periods may be found in the corresponding chapters of *Vsemirnaya istoriya* (M., 1955-65, Vol. 1-10), and in "Sovetskaya istoricheskaya entsiklopediya" (M., 1964, Vol. 5, "Indiya").

2) See G.F. Ilyin. Shudri i rabi v drevneindiyskikh sbornikakh zakonov. "Vestnik drevnei isotriyi" (VDI), M.-L., 1950, No. 2; Osobenosti rabstva v drenei Indiyi. VDI, 1951, No. 1; Osnovniye problemi rabstva v drevnei Indiyi. "Istoriya i kultura drevnei Indiyi", M., 1963.

morals, etc. Ilyin stresses the fact that the transition to the slave-owning system was a progressive phenomenon as compared with the preceding tribal system.

In recent years works have been published dealing with other aspects of ancient Indian history; the chronological purview of investigation has been substantially expanded. Most interesting results were obtained during excavation work in the Zang-Tepe district in Central Asia under L. Albaum and B.Y. Staviski, which have proved considerable antiquity and stability of economic and cultural ties between Central Asia and India.[1] Investigations carried out by G. M. Bongard-Levin which draw a parallel between ancient Greek authors (Megasthenes) and the epigraphy of the Asoka period, have given concrete meaning to numerous terms of Indian epigraphy and have proved the accuracy of the depictions of India by authors in the ancient period. In his works dealing with the early periods of ancient Indian history G.M. Bongard-Levin established the meaning of one of the symbols from the proto-Indian inscriptions of Mohenjo-daro and Harappa[2]. They hold an interesting attempt to substantiate the thesis about the undulatory penetration of Indo-Aryan tribes into India and the internal reasons accounting for the downfall of the Harappa civilisation which had no direct connections with the "Aryan conquest".

Pursuing their study of ancient India, Soviet scholars are engaged in systematic research, publication and translation of ancient Indian literary documents,[3] all of which has not only

1) T.V. Grak, E.G. Pchelkina, B.Y. Staviski, Kara-Tepe Budiyskyi peshcherniy monastir v starom Termeze. M., 1964; B.Y. Staviski. O mezhdunarodnikh svyazyakh Sredney Aziyi v V—seredine VIII veka. (v svete dannikh sovetskoy arkheologiyi), "Problemi vostokovedenya", M., 1960, No. 5.

2) G.M. Bongard-Levin, Drevneindiyskiye Raja-Sabha i Parisad v "Indike" Megastena, "Problemi vostokovedenya," M., 1959, No. 2 "Indika Megastena i nadpisi Ashoki". M. 1960; Izobrazheniye hranilischa dlya zerna na pechatyakh Mohenjodaro i Kharapi, "Sovetskoye vostokovedenye," M., 1957, No. 6.

3) "Mahabharata", vv. 1-5. translated from Sanskrit, Ashkhabad, 1955-1961; *Zakoni Manu*, M., 1960; *Dhammapada*, translated from Pali, M., 1960; 'Mahabharata Adiparva', Book One, Translated from Sanskrit, M--L., 1950: "Tirukural. Kriga o dobrodeteli, o politike i o liubvi".

a purely scientific but also an immense cultural significance.

Problems of medieval India have also been the object of extensive research, with the principal stress also on the investigation of the character of India's social system.

At the beginning of the thirties an attempt was started by Professor I.M. Reisner to give theoretical substantiation to the concept of medieval India as a feudal society in regard to its socio-economic character. A point was also made of the distinguishability of this system from other feudal societies. For many years this viewpoint received concrete interpretation in Soviet Indological science. Work was carried on along several basic lines.

The first dealt with the problem of the evolution of the feudal system in India, the genesis, and the stages of development of Indian feudalism. At the end of the forties Professor A.M. Osipov in his *Kratki ocherk istoriyi Indiyi do X veka* (Brief Survey of the History of India up to the 10th Century)[1] dated back the emergence of class society in India to the 1st millennium B.C. This society was dominated by early-feudal relations, although a substantial role belonged to slave-owning production relations. By the beginning of the 1st century the role of the former increased while that of the latter declined. By the 7th century (the *Harsi* state) early-feudal relations become firmly established in the country. However, with the publication of the above-mentioned work of G.F. Ilyin the chronological border of the establishment of feudal relations in India was more often fixed by Soviet Indological literature at the 5th-7th centuries and the more or less full domination of feudalism was dated back to the 7th-8th centuries.[2]

The second line of investigation was connected with the study of state and private ownership of land. For a long period of time Soviet scholars regarded state ownership of land as typical of the entire medieval period. However, the works of I.M. Reisner on the Moghul Empire and the Maratha Confe-

M., 1963; "Arrian. Pokhod Aleksandra". Translated from Ancient Greek, M.-L., 1962, "Arthashastra, ili nauka politiki". Translated from Sanskrit, M.-L., 1959 and others.

1) A.M. Osipov, Kratki ocherk istoriyi Indiyi do X veka. M., 1948.

2) Separate questions of early-feudal India have been taken up in the works of K.A Antonova and E.M. Medvedeva.

deracy, E.N. Komarov on the agrarian system of Bengal, N.I. Semyonova on Punjab[1] and K.Z. Ashrafyan on the economic structure of the Delhi Sultanate, showed that by the 18th century state ownership had in many parts of the country given way to private ownership. Scholars became more and more convinced of the gradual (in the course of the middle ages) character of this process. Recently the struggle between state and private ownership of land was taken up in the fundamental monograph of K.Z. Ashrafyan *Agrarni stroi severnoi Indiyi v XIII —seredine XVIII* v.[2] (Agrarian System in Northern India in 13th-mid-18th Centuries) which holds a detailed substantiation of the development of private feudal ownership, gives new data on the forms of land ownership among Hindu feudals, on the development of crafts and the emergence of towns, forms of rent, etc. The correlation of state and private ownership of land is still a debatable topic among Soviet Indologists.

The third line of investigation of medieval India deals with the study of the community as one of the country's major social institutions. Due to lack of sources synchronously reflecting the various stages in the development of the community, Soviet scholars had to reconstruct the earlier stages of this development on the basis of materials of British scholars dating to the end of the 18th-19th centuries.[3] Nevertheless, they managed to shed light on the basic tendencies of development of this institution during the developed and late medieval period. As

1) I.M. Reisner, Glavi po istoriyi Indiyi, "Novaya istoriya kolonialnikh i zavisimikh stran". M., 1940.

K.Z. Ashrafyan. "Deliyski sultanat. K istoriyi ekonomicheskovo storya i obshchestvenikh otnosheniy (XIII-XIV vv.) M., 1960.

2) K.Z. Ashrafyan. "Agrarni stroi Severnoi Indiyi v XVIII-seredine XVIII v."—M. 1965.

3) I.M. Reisner, Nekotoriye danniye o razlozheniyi derevenskoy obshchini u Marathov v 14-nachale 19 veka. "Ucheniye zapiski in-ta Vostokovedeniya" v. V., M., 1953;

N.I. Semyonova. Selskaya obshchina i feodalnoye zemlevladeniye v gosudarstve Ranjit Singha (Penjab pervoi polovini 19 v.). "Ucheniye zapiski in-ta Vostokovedeniya" v. XII, M., 1955;

E.N. Komarov. Bengalskaya drevnya i krestyanskoye khozyaistvo vo vtoroy polovine 18 veka "Ucheniye zapiski in-ta Vostokovedeniya", v. XVIII. M., 1957;

L.B. Alayev. Yuzhnaya Indiya, Sotsialno-ekonomicheskaya istorya 14-18 v. M. 1964.

compared with the process of disintegration of the Indian community, only its earlier periods have become a subject of study, which is based on synchronous sources.

The fourth line of investigation is connected with the analysis of popular mass movements and the state system. These problems have been studied by Soviet Indologists (K.A. Antonova, K.Z. Ashrafyan and A.M. Osipov among others) from the point of the peculiarities and the evolution of the socio-economic system of medieval Indian society. Their chief aim is to define the character and role of people's movements in the course of historical development. A notable event in this field of investigation was the publication of I.M. Reisner's monograph *Narodniye dvizheniya v Indiyi v XVII-XVIII v.* (People's Movements in India in the 17th-18th Centuries) which summarises the results of many years' work on the problems of pre-colonial India and the role played by mass movements, including those of the Sikhs, Jats and Marathas. This work gives a general analysis of the last period of India's pre-colonial development, brings out the reasons for the disintegration of the Moghul Empire and the last powerful state of India, the Maratha Confederacy.[1]

In their study of the modern history of India, Soviet scholars were faced with such problems as defining the level of India's development at the time of the colonial invasion; the role and consequences of the colonial regime in Indian society; the problem of the origin of social character, motive forces and lines of development of the Indian national-liberation movement. Reisner's *Ocherki klassovoy borbi v Indiyi*[2] (Sketches of Class Struggle in India) ushered in a series of works devoted to these problems.

A much debated question among Soviet Indologists was that of the level of India's development at the onset of colonialism. According to the prevailing point of view certain prerequisites of capitalist development had already been taking shape in the economic and political system of pre-colonial India. The development of new social relations was, however, hindered by the still powerful feudal system which had not yet

1) I.M. Reisner. Narodniye dvizheniya v Indiyi v 17-18 vekakh. M., 1961.

2) I.M. Reisner. Ocherki klassovoy borbi v Indiyi. M., 1932

exhausted its vital capacities. These problems found reflection in the works of many Soviet Indologists.[1]

This problem was closely tied up with the question about the character of the country's socio-economic development in the first decades after the onset of colonialism. In the opinion of several Soviet scholars the first shoots of capitalist relations in India were nipped in the bud by the colonialists in the first half of the 19th century, and they were re-established in the form of the capitalist system in the second half of the century as the result of the "transplantation" of manufacturing from the metropolis and the new development of petty capitalist crafts and manufactories.[2] Other Soviet Indologists (K.A. Antonova) looked upon the British colonial invasion as a milestone marking the beginning of the disintegration of Indian feudalism and the emergence of the capitalist system. A third group (L.I. Reisner) working on material of a much later period and having no serious objections to the views of I.M. Reisner, V.G. Pavlov and others maintained that the British imperialist rule had been unable to destroy the tendency of local craft industries to develop into higher capitalist forms. This tendency also made itself felt in the country's industrial development.[3]

In dealing with different aspects of these problems the majority of Soviet scholars devoted particular attention to the internal processes that were taking place in Indian society during the new historical period. They were connected with the emergence and development of capitalist relations whose character under colonialism was specific and in many respects aberrant.

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1) See above-mentioned work of I.M. Reisner, also K.A. Antonova's Ocherki obshchestvenikh otnosheniy i politicheskogo stroya Mongolskoy Indiyi vremyon Akbara (1556-1605), M., 1952; and Angliyskoye zavoyevaniye Indiyi v 18 veke. M., 1958.

E.N. Komarov, V.Y. Grashe. Nekotoriye danniye ob obshchestvenom razdeleniyi truda i ekonomicheskoy organizatsiyi remesla v Indiyi na rubezhe 18 i 19 vekov. "Kratkiye soobshcheniya in-ta Vostokovedeniya" v. XV, 1955;

A.I. Chicherov. Ekonomicheskoye razvitiye Indiyi pered Angliyskim zavoyevaniyem (remeslo i torgovlya v 16-18 vekakh) M., 1965.

2) See I.M. Reisner's above-mentioned work;

V.I. Pavlov, Formirovanye Indiyiskoy burzhuaziyi, M., 1958

3) L.I. Reisner, Rol manufacturi v razvitiyi nekotorikh otrosley fabrichnoy promishlenosti Soyedinenikh Provintsly Indiyi v kontse 19 i v pervoy chetverti 20 veka. "Indiya, ocherki ekonomicheskoi istoriyi" M., 1958.

In the unanimous opinion of Soviet Indologists colonialism had a negative impact on the development of India.

The investigation of India's struggle for national independence in the new historical period, based on the analysis of the socio-economic requisites of this struggle, constitutes an important aspect of the work of Soviet Indologists.

Numerous works have been produced by Soviet scholars on the 1857-59 uprising in India. Like many of their Indian colleagues they have shown the popular character of this uprising and its progressive role in the history of the country. Its motive force was derived from the peasantry and the urban poor; the interests of the Indian soldiers of the British Army were akin to those of the upper section of the peasantry of the north-eastern provinces and Oudh, and they enjoyed extensive popular support. In this respect particular note should be taken of the works of A.M. Osipov, I.M. Reisner, L.R. Gordon-Polonskaya, E.N. Komarov, Y.V. Petchenko, L.I. Yurevich, N.I. Semyonova and P.M. Shastitko.[1]

Several works by Soviet Indologists deal with the political history of India in the second half of the 19th and the beginning of the 20th century, particularly in the seventies and eighties of the last century, and the revolutionary upheaval of 1905-08. The results of these investigations have been published in concentrated form in a collection of articles dedicated to the memory of Bal Gangadhar Tilak.[2] The authors of these works (N.I. Goldberg, I.M. Reisner, E.N. Komarov, G.G. Kotovsky, A. I. Levkovsky, V.I. Pavlov, L.A. Gordon, A.I. Chicherov) give an analysis of the national and anti-feudal movement in Maharashtra in the 1870s the national-liberation movement in Bengal and the nationwide upsurge of the liberation movement in 1905-08, particularly, of the role played by the working class and the activities and world outlook of Bal Gangadhar Tilak. They have shown that the Indian working people were the motive

1) Also see A.M. Osipov. Velikoye vosstaniye v. Indiyi 1857-59 M., 1957; Narodnoye vosstaniye v Indiyi 1857-1859, M., 1957; Special edition of "Ucheniye zapiski in-ta Vostokovedeniya AN SSR", M., 1957;

P.M. Shastitko. Nana Sahib. Rasskaz o narodnom vosstanyi 1857-59 v Indiyi. M., 1967.

2) Natsionalno-osvoboditelnoye dvizheniye v Indiyi i deyatelnost B.G. Tilaka, M., 1958.

force of the national-liberation movement, that the people's struggle against feudal exploitation and colonial oppression played an important part in moulding the outlook of Tilak and his followers, that the ideas and work of Tilak's followers reflected the objective demands of Indian society and hence acquired a nationwide character and, for all their contradictions, they were highly progressive.

In the course of the over 50-year-long existence of Soviet Indology the modern history of India has attracted special attention of Soviet scholars. One can say that Soviet Indological science emerged and developed through the successes and errors in the study of vital problems of modern Indian history.

These were, first of all, problems of the newest stage in India's national-liberation movement. They became the fulcrum of all the other points of investigation, such as the prospects of India's achieving political sovereignty, the study of the socio-economic structure of Indian society, the analysis of the role played by different social forces, of their political organisations and leaders, the study of the colonial policy, etc.

The gaining of political independence, a milestone in India's age-old development, opened the scope for new subjects of investigation, including the building of the country's independent economy, the economic and political aspects of India's relations with other countries and the emergence and development of Indian statehood, the main stress being on the study of the ways of India's further development and the prospects of achieving full economic independence.

A scientific analysis of the complex struggle waged by the Indian people for their political and economic liberation and national revival would have been incomplete without a precise understanding of the social structure of Indian society, the position and interests of different groups and classes and their role in the political life of the country.

In this respect special attention was paid to the study of the Indian working class, which though numerically small has invariably played a front rank role in the struggle for a better future for its people.

The first works of this kind began to appear in the first half of the twenties. They promoted public interest in the life of the Indian working class and became a school of research

for young Soviet Indologists. With time, a tendency developed for a more profound study of the history of the Indian proletariat. Detailed investigations on the different aspects of the working-class movement in India were published together with works of a descriptive or publicist character; many Soviet Indologists began to specialise in this field of study. Problems of the work and struggle of the Indian proletariat were widely reflected in the works of V.V. Balabushevich who devoted many years of research to this branch of Indology. Investigations carried out in the late twenties and early thirties were prolific in factual material, they enabled formulation of a number of theses for the appraisal of the history of the Indian proletariat and its struggle at the first stage of the general crisis of capitalism.

New results in this field of study were achieved in the following 20 years. Works produced in the late forties and early fifties were of a problematic character, covered a wide range of questions and were based on substantial factual material. Serious attempts were made to combine the historical and logical methods of investigation. Among these works are *Rabochiy klass i rabocheye dvizheniye v sovremennoi Indiyi* (The Working Class and the Working Class Movement in Modern India) by V.V. Balabushevich, *Indiya vo vermya i posle vtoroy mirovoy voyni* (1939-1949) (India during and After the Second World War, 1939-49) by A.M. Dyakov and *Ekonomika Indiyi i politika angliyskogo imperializma* (India's Economy and the British Imperialist Policy) by S.M. Melman.[1] The shortcomings typical of that period (oversimplification of evaluations) were overcome in the works of subsequent periods.

The extensive work that was carried out in the thirties and forties provided Soviet Indologists with abundant material. Beginning with the mid-fifties they were able to make substantial contributions on the problems of the Indian working class. Numerous monographs appeared giving an all-round analysis

1) V.V. Balabushevich, Rabochiy klass i rabocheye dvizheniye v sovremennoy Indiyi. "Ucheniye zapiski Tikhookeanskovo instituta". (AN SSSR), M-L., 1949, v. 2.

A.M. Dyakov. Indiya vo vremya i posle vtoroy mirovoy voyni (1939-1949) M., 1952.

S.M. Melman. Ekonomika Indiyi i politika angliyskogo imperializma, M., 1952.

of the subject.

The chronological scope of research was notably expanded in the last 10-12 years. The works of several authors (I.M. Reisner, L.A. Gordon, A.I. Levkovsky, A.V. Raikov, L.V. Shaposhnikova and A.I. Chicherov among others), prepared the groundwork for research in the history of the struggle of the Indian proletariat in the pre-war period. The aim of many scholars was to give a more profound analysis of problems which had been taken up by Soviet Indology in the preceding years. Such an approach proved extremely useful in the working out of a scientific periodisation of the history of the Indian proletariat. Many scholars (L.A. Gordon, E.N. Komarov, G.G. Kotovsky, A.I. Levkovsky, M.A. Maximov, V.G. Rastyannikov and G.K. Shirokov) concentrated their efforts on the basic regularities of the labour conditions of workers in colonial India. The study of the particular character of the Indian working class and the peculiarities of its emergence and composition shed light on the specific features of the tactics employed by the proletariat in its struggle.

Soviet Indologists have always devoted particular attention to the communist movement in India. Different aspects of this problem have been given a detailed analysis in the work of V.V. Balabushevich, L.R. Gordon-Polonskaya, T.F. Devyatkina, E.N. Komarov, P.V. Kutsobin, G.N. Oleinichenko, A.N. Heifets and others. In this connection note must be taken of the interesting results obtained in studying the impact of the October Socialist Revolution and the activities of V.I. Lenin on the revolutionary movement of India. Works dealing with these problems abound in extensive factual material; numerous data have been obtained from archives.

In recent years the stress has been placed on the study of the position and struggle of the Indian working class after the gaining of independence. Numerous articles and monographs appeared dealing with vital aspects of this problem and giving generalised information on the subject.[1]

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1)V.V. Balabushevich. Onekotorykh osobenostyakh rabochevo dvizheniya v stranakh Vostoka na sovremennom etape. "Problemy Vostokovedeniya", M., 1959; No. 2; P.V. Kutsobin. Rabocheye dvizheniye v stranakh Yugo-vostochnoy Aziyi, "Rabocheye dvizheniye v kapitalisticheskikh stranakh (1959-1961)", M., 1961; L.A. Gordon. Iz istoriyi rabochevo

Acquaintance with the ways and methods used by Soviet Indologists in the study of the Indian working class shows certain general features typical of the entire manner of their work in the field of modern Indian history. This example also shows the basic periods that were analysed in the course of the study of modern Indian history. The investigation of modern Indian history involved a wide range of questions and the scope of this investigation was also extremely wide.

Among other problems that found a notable place in the works of Soviet Indologists is that of the peasantry and the peasant movement. The character of the prevailing production relations in the rural areas, the tenor of their development and the process of the peasants' emergence as an active political force and their role in the anti-imperialist struggle were studied within the framework of the agrarian and peasant question. Works of I.M. Reisner, B. Seigel, R.A. Ulyanovsky and other Soviet scholars, written in the twenties and thirties, developed the thesis about the domination of Indian rural economy by feudal survivals which were being steadily undermined by the emerging capitalist relations. In the years that followed, the problem of capitalist development in the Indian countryside and the different factors that impeded or stimulated this development were given profound treatment in the monographs and articles of A.M. Dyakov, R.P. Gurivich, G.G. Kotovsky, A.M. Maximov, A.I. Medovoy, A.M. Melnikov, V.G. Rastyan nikov, N.I. Semyonova, R.A. Ulyanovsky among others.[1]

Attention has invariably been paid to the study of the Indian national bourgeoisie. The character of this problem attracted Indologists specialising in both modern and contempo-

klassa Indiyi. Polozheniye bombeiskovo proletariata v noveisheye vremya, M., 1961; M.N. Yegorova. Trudovoye zakonodatelstvo v Indiyi, M., 1962; L.A. Gordon and M.N. Yegorova, Rabochiy klass nezavisimoy Indiyi. M., 1968; T.S. Pokatayeva. Polozheniye rabochevo klassa Indiyi, M., 1960.

1) See G.G. Kotovsky. Agrarniye Reformi v Indiyi, M., 1959; R.P Gurvich. Selskoye khozyaistvo Indiyi i polozheniye krestyanstva, M., 1960; V.G. Rastyannikov, M.A. Maximov. Razvitiye kapitalizma v selskom khozyaistve soveremennoy Indiyi, M., 1965; A.M. Melnikov. Antifeodalnaya borba krestyanstva indiyi nakanune vtoroy mirovoy voyni (1937-1939), "Ucheniye zapiski in-ta Vostokovedenya" AN SSSR, M., 1955, v. 12; A.I. Medovoy. Rostovshichesky kapital v selskom khozyaistve Indiyi. M., 1961.

rary Indian history, and it is difficult even to enumerate the names of Soviet scholars who have contributed to this field of study.[1] Of the recently published works the following monographs should be mentioned: V.I. Pavlov's *Formirovaniye indiyskoy burzhuaziyi* (M., 1958) (Formation of the Indian Bourgeoisie) and L.I. Reisner's and G.K. Shirokov's *Sovremennaya indiyskaya burzhuaziya* (M., 1966) (Contemporary Indian Bourgeoisie). These works have brought out the complex inner social composition of the Indian national bourgeoisie, its heterogeneous character (i.e. the existence of social strata and groups pursuing aims and interests of their own); the connection between these aims and the interests and struggle of different national-bourgeois trends in the country's ideological and political life. Simultaneously, they have come to the conclusion that in the course of the struggle for national liberation and national revival the Indian national bourgeoisie as a whole developed into a leading force of the movement. This struggle brought out its progressive anti-imperialist and anti-feudal potentialities. However, the objective social standing of this class accounted for its obvious inconsistency which often manifested itself in the political life of the country.

In analysing the turbulent and complex events of modern Indian history Soviet Indologists do not restrict themselves to defining the role and significance of different social classes and layers in these events but try to bring out the vital traits of each important political situation. Special consideration was given to the entire complex of events dealing with the mass anti-imperialist outbreaks of 1918-22, 1928-33, 1937-38, 1945-47 and the elimination of princely states in modern India. The vitally important historical period connected with the gaining of political independence by India was first investigated in the works of V.V. Balabushevich and A.M. Dyakov which were written immediately after the events.[2] The study of the national

1) Among Soviet scholars who have made a particularly noteworthy contribution to the theoretical aspect of this problem are N.M. Goldberg, I. Mazut, I.M. Reisner, B. Seigel, V.V. Balabushevich, L.R. Gordon-Polonskaya, T.F. Devyatkina, A.M. Dyakov, E.N. Komarov, A.I. Levkovsky, R.A. Ulyanovsky, A.N. Chicherov.

2) V. Bushevich (V.V. Balabushevich) Borba Indiyi za nezavisimost, "Mirovoye khozyaistvo i mirovaya politika", M., 1946, No. 9. By the

question is closely tied up with the name of Professor A.M. Dyakov and his students. His fundamental monographs: *Natsionalniy vopros i angliyski imperializm v Indiyi* (National Question and British Imperialism in India) and *Natsionalniy vopros v sovremennoy Indiyi*)[1] (The National Question in Modern India) were of key importance for the development of Soviet Indological science. They have received world-wide acclaim.

In their endeavour to reflect India's international role, especially in the world of today, Soviet Indologists (Y.P. Nasenko, V.P. Nikhamin, G.V. Goroshko among others) give a broad treatment to the foreign policy of the sovereign Indian state. Since long it has become traditional to deal with problems connected with the relations between the Soviet Union and India.[2]

Historical, social and economic studies have always been closely linked with works on ethnography, geography, history of the state and the law.

For many years ethnographic investigations, which are based directly on archaeological material, entailed considerable difficulties for Soviet scholars. This obstacle notwithstanding certain results have been obtained in this field in the last few years. The works of N.R. Guseva, A.M. Dyakov, V.I. Kochnev, M.K. Kudryavtsev, B.Y. Volchok and other ethnographers-Indologists disclosed (on the basis of material available to modern science) certain characteristic ethnographic features pertaining to different Indian peoples. Their attention was concentrated chiefly on the specific and general features of the material and spiritual culture of large ethnic com-

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same author, Noyviy etap natsionalno-osvoboditelnoy borbi narodov Indiyi, "Voprosi ekonomiki", M., 1940, No. 8; Indiya posle razdela "Mirovoye khozyaistvo i mirovaya politika", M., 1947, No. 12.

A.M. Dyakov. Poslevoyeniye angliyskiye plani gosudarstvennovo ustroistva Indiyi, "Ucheniye zapiski Tikhookeanskovo instituta" (AN SSSR) M.-L., 1949, v. 2. Indiya i Pakistana, M., 1950 by the same author.

1) A.M. Dyakov, Natsionalniy vopros i angliyski imperializm v Indiyi, M., 1948. Natsionalniy vopros v sovremennoy Indiyi, M., 1963. Rusko-indiyskiye otnosheniya v 17 v.

2) Collection of Documents. Ed. by K.A. Antonova, M., 1958; Rusko-indiyskiye otnosheniya v 18 v. Collection of Documents Ed. by K.A. Antonova, N.M. Goldberg, M., 1965, E.Y. Liusternik, Russko-Indiyskiye ekonomicheskiye, nauchiniye i kulturniye sviazi v 19 v.

munities as well as on ethnic survivals and the study of minor ethnic groups. The results of many years of work in this field are summed up in the fundamenal monograph *Narodi Yuzhnoy Aziyi*[1] (Peoples of Southern Asia) which is part of the *Narodi mira*: *Etnograficheskiye ocherki* (Peoples of the World: Ethnographic Sketches) series.

Geographical investigations which have roots in the age-old descriptions of the Indian land, have since long become a traditional field of Indology. Soviet Indologists have been mostly concerned with the economic aspect of Indian geography, the stress being chiefly on the economic appraisal of India's territory, the tendencies of the geographical division of labour, the singling out and studying of individual economic districts among other problems of significance. At present work has been completed on the publication of a six-volume edition of sketches on the economic geography of the basic regions of the Indian Republic.[2]

The authors of this work have come to the conclusion that the basic tendency of economic-geographical development of independent India is the intensification of the geographical division of labour between the main regions, accompanied by the growing consolidation of these regions within the framework of a single national economic organism.

One cannot bypass works dealing with the Indian state and Indian law. Indological investigations in the field of law are concerned chiefly with post-colonial India, for the gaining of political independence and the re-establishment of Indian state-

1) Narodi Yuzhnoy Aziyi. Indiya, Pakistana, Nepala, Sikkim, Butan, Tseilon i Maldivskiye Ostrova. Ed. by N.R. Gusev, A.M. Dyakov, M.G. Levin, N.N. Cheboksarov. M., 1963.

2) V.A. Pulyarkin. Kashmir. Ed. by K.M. Popov and A.M. Ryabchikov, M., Geografgiz., 1956, O.B. Oskolkov. Severnaya Indiya. Ekonomiko geograficheskaya kharakteristika. Ed. by K.M. Popov. M., Geografgiz., 1958; L.A. Knyazhinskaya. Zapadnaya Indiya Ekonomiko-geograficheskaya kharkteristika. Ed. by Popov. M., Geografgiz 1959; O.B. Oskolkov. Tsentralnaya Indiya (Ekonomiko-geograficheskaya kharakteristika). Ed. by K.M. Popov, M., Geografgiz, 1961; L.A. Knyazhinskaya. Ot drevney Rajputani k sovremennomy Rajasthanu. Ed. by K.M. Popov, Nauka Publishing House, 1965; A. Batalov, L. Knyazhinskaya, G. Sdasiuk. Yuzhnaya Indiya. Ekonomiko-geographaficheskaya kharakteristika, ed. by K.M. Popov, Mysl Publishing House, 1966.

hood were an event that could never be neglected by Soviet scholars of law. All problems of jurisprudence are studied from the point of the emergence, development and consolidation of India's sovereignty.[1]

The chief results of the Indological studies carried out in the Soviet Union is the creation of a scientific concept of India's historical process beginning with ancient times and continuing into the present. This concept is expounded in the four-volume academic edition of the history of India. Its three volumes: *Noveishaya istoriya Indiy* (Contemporary History of India), *Novaya Istoriya Indiyi* (A Modern History of India) and *Istoriya Indiyi v sredniye veka* (A History of Medieval India) have already been published. The fourth volume: *Drevnyaya istoriya Indiyi* (A History of Ancient India) will come out of the press in the near future.[2]

The goal of modern Soviet Indology is to create a uniform concept on the development of Indian society, which has a favourable impact not only on the approach of scholars to the solution of different problems but also on the entire research work.

This brief article could not acquaint the reader with all or even the greater part of what can be said about the work done by Soviet scholars on the history of India. What cannot be disregarded is that Soviet scholars have never had any doubts on the point that Soviet Indology could not develop in isolation from the Indological science of other countries, first of all of India, that their Indian colleagues were destined to play a leading role in the study of their country. Soviet scholars have always favoured the extension of contacts between the Indologists of the two countries. And it is with great pleasure that they observe the steadily growing scientific contacts in this field

1) See A.A. Mishin. Gosudarstvenniy stroi Indiyi. M., 1956; I. Levin, V.A. Mamayev. Gosudarstvenniy stroi Indiyi, M., 1957; S.V. Anosova. Verkhovniy Sud Indiyi "Gosudarstvo i pravo zarubezhnikh stran", M., 1958, No. 3; B.S. Nikiforov. Ugolovnoye zakonodatelstvo Indiyi, M., 1958; A.A. Mishin, Parlament Respubliki Indiyi, M., 1961; Gosudarstvo i pravo rabovladelcheskoy i feodalnoi Indiyi, "Istoriya gosudarstva i prava stran Aziyi i Afriki. Ocherki", M., 1964.

2) Noveishaya Istoriya Indiyi, M., 1959, Ed. by V.V. Balabushevich and A.M. Dyakov. Novaya Istoriya Indiyi, M., 1961 Ed. by K.A. Antonova, N.M. Goldberg and A.M. Osipov; Istoriya Indiyi v sredniye veka, Ed. by L.B. Antonova and K.Z. Ashrafyan.

of study. Numerous works of prominent Indian scholars have been translated into Russian. They are published in Soviet journals and in joint Indian-Russian scientific publications. The works by Indian scholars evoke great interest by the Soviet public. The works of Soviet Indologists are also published in India. In recent years several fundamental monographs have been made available to the Indian readers.[1]

In its endeavour to explore the objective laws of development of Indian society and to show India's tremendous contribution to the history of human civilisation Soviet Indological science is invariably guided by ideas of internationalism and by the realisation of the common interests that bind the peoples of both countries. It has been a constant aim of Soviet Indologists to make their works serve the cause of promoting mutual understanding and friendship between India and the Soviet Union.

1) V.I. Pavlov. *The Indian Capitalist Class* — A Historical Study, Delhi, 1964; *Contemporary History of India*, Delhi, 1964; *Tilak and the Struggle for Indian Freedom.* Delhi, 1966; A.M. Dyakov, *The National Problem in India Today*, M., 1966.

3

G.G. Kotovsky

Studies in India's Economy

Problems of India's economic and social systems have always held a prominent place in Soviet Indology. As compared with research in philology, historical philosophy and to a smaller extent in history proper, economics and economic history did not develop into traditional fields of study in pre-revolutionary Russia. Problems of India's economy were discussed at that time in reviews which appeared on the pages of periodicals, chiefly in the *Vestnik finansov, promishlennosti i torgovli* (Financial, Industrial and Trade Herald) published in St. Petersburg.

Pre-revolutionay Indology accounts for only two fundamental works in the field of economics: monographs of E. Lamansky[1] and I. Klingen.[2]

The work of the well-known Russian Orientalist E. Lamansky analyses the British economic policy and the situation in different economic fields of India in the second half of the 19th century, with particular stress on the causes of the deterioration

1) E. Lamanski, Indiya, SPb., 1893.

2) I.N. Klingen, Sredi patriarkhov zemledeliya narodov Blizhnego i Dalnego Vostoka (Egipet, Indiya, Tseilon i Yaponiya) p. 2 Indiya, Tseilon, SPb., 1899.

on Indian agriculture and the resulting mass famine deaths.

The second part of notes made by the head of the Russian agricultural expedition of 1895-96 to the tropics, I. Klingen, gives a detailed account of the situation in the rural economy of India and Ceylon and analyses the agrarian relations existing in the two countries. The book was published in 1899, but in view of the great value of the agro-economic and agro-biological material contained in it a new complete edition came out in 1960.[1]

In the first post-revolutionary years economic research was subordinated to the study of the national-liberation movement in India. This is reflected in the title of the first fundamental Soviet work on the economy of colonial India, an article by one of the founders of Soviet Indology, I.M. Reisner: *Ekonomicheskiye predposylki politicheskoi borby v sovremennoy Indiyi*[2] (The Economic Requisites of Political Struggle in Contemporary India). Beginning with the late twenties and the early thirties economic studies set themselves up into an independent branch of Indology.

General surveys of the British economic policy in India and the situation in the economy of colonial India were followed by works dealing with more specific problems. At that time Soviet Indology produced a series of articles by I.M. Reisner, R.A. Ulyanovsky and other scholars of the first generation of Soviet Orientalists dealing with different aspects of the world economic crisis of 1928-33 in regard to India and its impact on the country's economy. Specific attention was paid to the processes in the country's rural economy and to the agrarian crisis.[3]

In the late twenties and early thirties fundamental investigation of the agrarian and peasant problem was begun.[4]

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1) Moscow, Selkhozgiz, 1960.

2) "Noviy Vostok" Journal, Moscow, 1922, No. 1.

3) "Agrarniy krizis v Indiyi" by U. Roslavlev (R.A. Ulyanovsky), 1932.

4) The great interest displayed by Soviet scientific circles in these problems is testified to by the publication of Russian translations of selections from the Provincial Reports of the Royal Commission on Agriculture("Materiali Korolevskoy Komissiyi po selskomy khozyaistvu v Indiyi", vol. 1. Tsentralniye provintsiyi i Berar. Bengaliya. Soyedineniye provintsiyi Auda i Agra. M., Mezhdunarodniy agrarniy institut, 1934).

Besides I.M. Reisner[1], this field of study attracted R.A. Ulyanovsky, B. Seigel, R.P. Gurvich and A.A. Pronin among other scholars. Soviet Orientalists were able to bring out facts showing the growing class differentiation in the Indian village and the emergence of new types of landowners and wealthy peasants in the course of development of agrarian capitalism. A.M. Osipov was the first Soviet scholar to investigate the economy of the Indian plantation system, the role of foreign capital and the system of recruiting and hiring plantation workers.[2] A specific work by G.P. Shmidt analysed the emergence of agricultural workers in India.[3]

From investigations dealing with India as a whole, Indologists turned to regional analyses of agrarian relations: in the first half of the thirties several monographic articles were written on the agrarian system of Punjab, the United Provinces, Bengal and Madras.[4]

Other aspects of India's colonial economy were studied on a smaller scale. Considerable successes were attained by S.M. Melman[5] in the study of industrial development of colonial India. Unfortunately in those years proper attention was not paid to the study of urban and rural handicrafts and small-scale capitalist enterprise. These were reflected only in a single article: *Domashne-kapitalisticheskaya promishlenost i remeslo v Indiyi*[6] (Domestic-Capitalist Industry and Crafts in India).

The twenties and thirties marked the first stage in the emergence of Soviet Indology with special reference to fields dealing

1) See his articles: Zemlevladeniye i arenda v Indiyi "Agrarniye problemi", M., 1928, No. 3; Agrarniy krizis v Indiyi,"Revolutsionniy podyem v Indiyi", M., 1933.

2) A. Osipov, Evoliutsiya chainovo plantatsionovo khozyaistva kak factor v razvitiyi kapitalizma v selskom khozyaistve Indiyi, "Imperializm, natsional-reformizm i agrarnaya revolutsiya v Indiyi" M., 1934.

3) G. Shmidt. K voprosu o polozheniyi selskokhozyaistvennovo proletariata Indiyi, published in the same book.

4) See articles by B. Seigel, K. Mikhailov and R. Ulyanovsky in journal "Revoliutsionniy Vostok", M., 1928. No. 3; 1929, No. 6; 1931, No. 11-12; 1932, No. 1-2; "Kolonialniye problemi" M., 1934, no. 2.

5) See her article K voprosam o kharaktere indiyskoy promishlenosti; "Revolutitsionniy Vostok", 1935. No. 4.

6) R. Gurvich, "Domashne-kapitalisticheskaya promishlenost i remeslo v Indiyi"—"Materiali po natsionalno-kolonialnym problemam." M., 1934, No. 9.

with economic and social problems. This was the period of accumulation of factual material, elaboration of Marxist methodology and the techniques of scientific work. This explains the lack of fundamental monographic investigations in those years. The results of Soviet economic research were published in the form of articles and surveys which appeared in the following journals: *Revoliutsionniy Vostok*, *Materiali po natsionalno-kolonialnym problemam*, *Mezhdunarodnaya zhizn*, *Na agrarnom fronte*, among others, and in various annual editions and collections.

The shortcomings that were typical of the works of that period were accounted for by their schematic character and simplified approach to several complex phenomena. Today they present a certain interest from a historical point of view and because of their extensive factual material much of which had been collected on the basis of a careful study of the dailies. At the most exhaustive results of the investigation carried out in these years were published in the collection of articles entitled *Imperializm, natsional-reformizm i agrarnaya revoliutsiya v Indiyi*[1] (Imperialism, National-reformism and the Agrarian Revolution in India).

Although during the Second World War the opportunities for thorough investigation of socio-economic problems in India were extremely limited, S.M. Melman and R.P. Gurvich did make an analysis of India's war economy.

During the new stage of economic studies Soviet Indologists continued to investigate the economy of colonial India: the most important work of that period was S.M. Melman's *Ekonomika Indiyi i politika angliyskovo imperializma*[2] (India's Economy and the British Imperialist Policy), which summarises the results of many years of research in the field of India's colonial economy and the economic policy of British colonialism as well as the changes that were brought in the socio-economic development of India by the Second World War. This was the first Soviet work analysing the changing position of foreign capital, specifically that of Britain and the USA, during the

1) M., 1934.

2) S.M. Melman. Ekonomika Indiyi i politika angliyskovo imperializma, M., Akademizdat. 1951, 271 pages.

war and the first post-war years. The work of S.M. Melman appraised the economic consequences of India's division into the Republic of India and Pakistan.

Today some of these views are regarded as rather obsolete for they were based on obvious underestimation of the prerequisites for independent economic development following the attainment of sovereignty. Yet the chapters dealing with India's economy on the eve of and during the Second World War have retained their scientific value.

Between the end of the forties and the end of the fifties numerous articles appeared on the problems of India's colonial economy. These were mostly voluminous works of a historical and economic character. These were published in the following scientific journals: *Ucheniye Zapiski* and *Kratkiye soobshcheniya* of the Institute of Oriental Studies of the USSR Academy of Sciences and *Sovetskoye vostokovedeniye.*

These new developments are accounted for by the reorganisation of institutions concerned with Oriental studies (the founding of the Institute of Oriental Studies of the Academy of Sciences in 1950 in Moscow) and by the influx of new scientific forces into Indology from among the disciples of I.M. Reisner, S.M. Melman and A.M. Dyakov.

Problems of economic policy in different periods of India's colonial history, the emergence and development of large-scale Indian enterprises, the system of British colonial banks and managing agencies were investigated by A.I. Levkovsky whose fundamental monograph *Nekotoriye osobenosti razvitiya kapitalizma v Indiyi do* 1947 *goda*[1] (Certain Features of Capitalist Develoment in India Before 1947) came out in 1956.

The processes of capitalist and primary accumulation in colonial India as a whole and, in its different economic and linguistic (national) areas were analysed by V.I. Pavlov in *Formirovaniye indiyskoy burzhuaziyi*[2] (The Emergence of the Indian Bourgeoisie).

Together with the investigation of large-scale Indian enterprises, Soviet economists studied the economic and social processes in urban small-scale commodity and small-scale capital-

1) M., Gospolitizdat, 1956, 420 pages.

2) In 1964 an English translation of this book came out under the title *The Indian Capitalist Class.*

list production. These questions were dealt with in the aforementioned monograph of V.I. Pavlov. Besides, special articles on crafts and manufactories in colonial India were written by G.G. Kotovsky and A.I. Levkovsky.[1]

Considerable work was done in regard to the study of the agrarian problem of colonial India. Articles by G.G. Kotovsky on Maharashtra and Madras, E.N. Komarov on Bengal and the United Provinces and N.I. Semyonova and V.G. Rastyannikov on Punjab and the book of S.K. Kuzmin on Sind described the various aspects of the agrarian history of these regions in the 19th century. Soviet specialists analysed the changes that had taken place in the feudal agrarian system of India during the country's transformation into a colony, particularly, the disintegration of the village community, the emergence of the colonial-feudal monopoly of land, the development of different forms of land ownership within the framework of the zamindari and ryotwari land revenue systems, among other problems. Soviet Indologists working in the field of agrarian economy concentrated their attention on the disintegration of feudal relations, the intensification of property differentiation among the peasantry and the growth of commercial agriculture which entailed the emergence of agricultural enterprises, i.e. the development of agricultural capitalism in colonial India.

These phenomena were studied within the framework of India as a whole as well on the basis of material pertaining to different provinces of the country.

L.R. Gordon-Polonskaya has investigated the evolution of agrarian relations in the North-Western Frontier Province of India.[2] Her monograph shows the evolution of the feudal and patriarchial-feudal relations under the impact of commodity-money relations that penetrated into the village, depicting the emergence of capitalism in the agricultural economy of an area of the country noted for its economic and socio-political back-

1) See "Kratkiye soobshcheniya Instituta Vostokovedeniya", M., 1955, No.15. Translated into German: Die oekonomische und soziale Entwicklung Indiens. Sowjetische Beitraege zur indischen Geschichte. Bd. 2, Berlin, Akademie Verlag, 1961.

2) L.R. Gordon-Polonskaya, Agrarniye otnosheniya v severo-zapadnoi [pogranichnoi provintsiyi Indiyi (1914-47), M., Akademiya Nauk SSSR, 1953, 212 pages.

wardness and an area which has retained considerable vestiges of tribal and communal relations.

In the mid-fifties first attempts were made to create a model of India's agrarian system in the thirties and forties (before the introduction of agrarian reforms). They were reflected in the articles of G.G. Kotovsky[1] and M.A. Maximov and V.G. Rastyannikov.[2]

Among monographs dealing with the investigation of the economy of colonial India, note should be taken of the work of the late N.D. Grodko on the history of the credit and monetary system and the state finances of colonial India.[3] Grodko's work was devoted mainly to the evolution of the system of "organised" capitalist credit. A special investigation of usurious capital in colonial India was accomplished by A.I. Medovoy of the Institute of International Relations.[4]

From the mid-fifties Soviet Indologists began to make regular trips to India for the study of the economic and social problems of that great country; Moscow libraries have received diverse materials and literature on these subjects. Soviet scholars specialising in historical and economic aspects of India's development concentrated their attention on socio-economic problems of post-colonial India.

One of the first works on this topic was a collection of articles published by the Institute of Oriental Studies of the USSR Academy of Sciences[5] which beginning with 1950, became the centre of Soviet studies in Indian economy. The 12 articles included in the collection dwell on the key problems of the country's different fields of economy: agriculture, small- and large-scale industry, transport and trade. Other aspects include the role of the state-owned sector of the economy,

1) Agrarniye otnosheniya v Indiyi. "Sovetskoye vostokovedeniye," 1955, No. 6;

2) Nekotorye osobenosti formirovaniya i expluatatsiyi selskokhozyaistvenovo proletariata v kolonialnoy Indiyi, "Sovetskoye vostokovedeniye," 1956, No. 6.

3) N.D. Grodko, Kreditno-denezhnaya systema Indiyi v period kolonialnoy zavisimosti, M., Gosfinizdat, 1956, 344 pages.

4) A.I. Medovoy. Rostovshchicheskiy kapital v selskom khozyaistve Indiyi, M., "Mezhdunarodniye otnosheniya," 1961.

5) "Ekonomika sovremennoy Indiyi," M., Izd-vo Vostochnoy Literatury, 1960.

foreign capital and the system of foreign economic ties as well as the reform of the agrarian system and the emergence and position of the working class.

A general presentation of the economic structure of independent India was made in separate works by A.A. Kutsenkov[1] of the Research Institute of the Ministry of Foreign Trade, the late Professor V.A. Maslennikov[2] of the Institute of International Affairs and G.I. Mamrykin[3] of the Department of Economics at the Moscow State University.

Results of the studies in the field of economics of colonial India were summed up: "*Noveishaya Istoriya Indiyi* (Contemporary History of India)[4] was published in 1959 and *Noyaya Istoriya Indiyi* (Modern History of India) came out in 1961. These are the collective work of Indologists of the Institute of Oriental Studies (Institute of the Peoples of Asia from 1960) of the USSR Academy of Sciences and deal with the history of India from the second half of the 17th century to 1955. This was the first attempt to give a comprehensive analysis of the country's economic, social, political and cultural history.[5]

In 1963 a fundamental work by A.I. Levkovsky[6] on the economic history of India from the end of the 18th century to the years of India's independent development was published by the Institute of the Peoples of Asia. This was a summary of the author's investigation of colonial India's economy where he characterised the process of capitalist accumulation in modern India and the role of the state-owned sector in the country's economic development.

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1) A.A. Kutsenkov. Indiya. Ekonomika i vneshnaya torgovlya. M., Vneshtorgizdat, 1959.

2) V.A. Maslennikov, Indiya na puti nezavisimogo razvitiya. M., "Mezhdunarodniye otnosheniya," 1962.

3) G.I. Mamrykin, Stroitelstvo natsionalnoy ekonomiki Indiyi, M., "Mysl," 1964.

4) In 1961 an English translation of *Noveishaya istoriya Indiyi* was published by the People's Publishing House in New Delhi.

5) For detailed information see article on the study of the history of India in the USSR.

5) For detailed information see article on the study of the history of of India in the USSR.

6) A.I. Levkovsky. Osobennosti razvitiya kapitalizma v Indiyi., M., "Nauka," 1963. was published in India under the title "Capitalism in India," Bombay, PPH, 1966.

From the end of the fifties to the beginning of the sixties the results of monographic investigations of the diverse branches of the country's economy and different economic problems were published.

A good volume of material was published on the agrarian-peasant question. Among these is the book of G.G. Kotovsky on agrarian reforms[1] which came out in 1959. This is a detailed analysis of the changes that have taken place in the country's system of land tenure and land ownership following the abolition of the zamindari system and the tenancy legislation, the imposition of land ceiling and the consolidation of land holdings. The book also characterises the Bhoodan and Gramdan movements and the changes in the alignment of class forces in post-reform rural India.

The monograph[2] of R.P. Gurvich gives a survey of the changes in the rural economy of India during the first ten years of independence, it outlines the growth of commercial agriculture and agrarian capitalism and the changes in the situation of different peasant strata which were the result of the processes underway in India's rural economy.

A survey of India's agricultural development was produced by D.V. Ter-Avanesyan of the Leningrad Institute of Plant-growing of the Academy of Agricultural Sciences.[3] It describes the state of all the basic branches of plant-growing and animal husbandry in the country and gives interesting agro-biological and agro-technical data. The material used in this book was collected by the author during his work as Agricultural Counsellor of the Embassy of USSR in Delhi.

The lag in India's agriculture aggravated the country's food situation. A special investigation of this problem and an analysis of the potentialities for increasing food production was made in the work of A.L. Batalov and R.P. Gurvich[4]. This subject

1) G.G. Kotovsky. Agrarniye reformi v Indiyi, M., "Nauka," 1959. A new and enlarged version of this work was published in English in 1964 by the People's Publishing House.

2) R.P. Gurvich, Selskoye khozyaistvo Indiyi i polozheniye krestyanstva, M., Izd-vo Vostochnoy Literatury, 1960.

3) D.V. Ter-Avanesyan. Selskoye khozyaistvo Indiyi, M., Selkhozizdat, 1961.

4) A.L. Batalov and R.P. Gurvich. Mozhet li Indiya prokormit sebya? M., Izd-vo Vostochnoy Literatury, 1961.

was taken up in many economic works of the subsequent period. These include articles by V.G. Rastyannikov on the role of trade-and-usurious capital in the formation of the grain market in India, and a brochure of the young scholar E.I. Mironova.[1]

The role of the State in modernising the technical base of India's agricultural economy and stimulating the growth of agrarian capital is taken up in the articles of R.P. Gurvich and L.K. Orleanskaya on the development of diverse types of agrarian co-operation in India and in the articles of R.P. Gurvich and B.A. Kalyagin on Community Development Projects. B.A. Kalyagin specially studied the socio-economic after-effects of Community Development Projects and their role in the life of the diverse strata of India's rural population.

The joint investigation of India's agriculture by V.G. Rastyannikov of the Institute of the Peoples of Asia and late M.A. Maximov of the Institute of World Economics and International Relations has resulted in the most fundamental and comprehensive book of its kind.[2] The chief sources of information used are the Report of the First All-India Rural Credit Survey carried out by the Reserve Bank in 1951-52 and the follow-up surveys conducted between 1956 and 1960, materials of the First Agricultural Labour Enquiry (1951-52) and of the Eighth Round of the National Sample Survey. The authors have analysed the diverse economic and social aspects of the establishment of the capitalist system in agriculture including the two ways leading to the fomation of rural capitalists: from among the big landowners and from the wealthy peasantry. The work shows the formation of agricultural labour class and the contradictions that were brought into being by the Indian type of agrarian capitalism and dwells on the interaction of the processes of primary and capitalist accumulation in agriculture.

Equal attention was paid to the problems of industrialisation, since the development of industry, transport and means of communication is a key factor in India's achievement of full economic independence.

Besides the numerous articles on specific topics written on

1) E.I. Mironova. Prodovolstvenaya problema v Indiyi (zernovoi rynok i gosudarstvennaya politika) M., "Nauka," 1967.

2) M.A. Maximov and V.G. Rastyannikov. Razvitiye kapitalizma v selskom khozyaistve sovremennoi Indiyi. M., "Nauka", 1965.

this subject, several monographic investigations were published from the late fifties onwards, showing India's industrialisation as an integral process and as the development of separate industries.

The book of V.A. Kondratiev of the Institute of World Economics and International Relations[1] gives a detailed account of the changes that have taken place in the alignment of private, state-owned and foreign capital in industry, the further concentration of industrial capital, among other problems.

A collective work on India's industrialisation produced in 1964 by the Institute of the Peoples of Asia[2] analyses the changes that have taken place in the structure and geographical distribution of industry as a whole and of separate light and heavy industries in the course of two five-year plans of India's economic development. A detailed investigation of the state industrial policy and the diverse aspects of state capitalism (state-owned sector, state regulation, planning) was made by G.K. Shirokov and L.I. Reisner. The work is based on a thorough analysis of a wide range of sources which include official publications, statistical data and various other materials.

The authors of this fundamental book have revealed the changes that have taken place in the colonial structure of the country's economy, showing both the achievements and the shortcomings of capitalist industrialisation.

One of the basic features of India's industrial progress is the parallel development of large-scale, medium and small capitalist enterprises, the retention of handicraft production and manufactories. These aspects were considered in the above-mentioned monograph of A.I. Levkovsky and in the joint work on the industrialisation of independent India. They are discussed in a number of articles and have been given a special place in two monographs. One of these is the book of N.A. Savelyev of the Institute of World Economics and International Relations,[3] which analyses the changes in the pattern of small-

1) V.A. Kondratiev. Promyshlennost Indiyi (osnoviniye tendentsiyi razvitiya posle 1947), M., "Mysl", 1963.

2) "Razvitiye promyshlennosti nezavisimoy Indiyi" Ed. by S.M. Melman M., "Nauka", 1964.

3) N.A. Savelyev, Melkoye proizvodstvo v Indiyi, M., "Nauka", 1964.

scale industries the forms of exploitation of the petty-commodity sector in the manufacturing industry by big capital, foreign monopolies and trade-and-usurious capital, and the policy of the Indian state in regard to small-scale industries. The other is the recently published work of A.P. Kolontayev of the Institute of the Peoples of Asia[1] who was the first Soviet Indologist to discuss such problems as the disintegration of the traditional relations between rural handicrafts and agriculture, the evolution of intercommunal relations in the Indian village, specifically the "jajmani" system, the evolution of blacksmith and carpentry crafts and the emergence of small-scale mechanised production in metal-working and petty industries.

Several works deal with the socio-economic and technico-economic analysis of the development of separate branches of industry and of infrastructure. Of these special note should be taken of the monograph of engineer I.S. Zvolinsky,[2] which is a historical and economic-geographic survey and also a detailed analysis of the operation of different metallurgical works, and of the monograph of A.L. Batalov[3] which gives a historical analysis of the state of the different types of transport and transport machine-building in the Indian Republic and of the state policy in this branch of industry. L.I. Reisner's *Inostranniy i chastniy kapital v promyshlennosti Indiyi (shtat Uttar Pradesh,* 1947-57) (Foreign and Private Capital in India's Industry, Uttar Pradesh, 1947-57) and G.K. Shirokov's *Ekonomicheskoye razvitie chastnykh plantatsiy v Indiyi* (The Economic Development of Private Plantations in India), both of which came out in 1959, depict the industrial development of different parts of the country. The latter analyses the development of the methods of exploitation of plantation workers and the changes in the position of foreign and national capital in the tea-plantation economy of Bengal and Assam.

Special investigations were carried out in the sphere of circulation. Apart from articles dealing with the system of

1) A.P. Kolontayev. Razlozheniye selskogo remesla i vozniknoveniye novykh otraslei melkoy promishlennosti v Indiyi, M., "Nauka", 1968.

2) I.S. Zvolinsky. Chernaya Metalurgiya Indiyi, M., Metalurgizdat, 1958.

3) A.L. Batalov, Transport v sovremennoy Indiyi, M., Izd-vo Vostochnoi Literatury, 1961.

state finances, credit, realisation of agricultural and industrial output and co-operatives, the following monographs are noteworthy: two works by N.V. Shein[1] of the research institute of the USSR Ministry of Finance which give a detailed analysis of the central state budget, the budget of the states and of local administration and a well-grounded socio-class characterisation of India's financial policy; the work of B.N. Brodovich[2] of the Institute of the Peoples of Asia (1964) on India's money-credit system which gives information on the country's money circulation, forms and methods of credit employed in diverse economic spheres (including bank and unorganised credit), the state of the money market and India's international currency and credit relations.

The last of these problems is taken up in one of the earliest monographs on India's finances by Professor L.I. Fray,[3] published in 1956. This work also offers a characterisation of the country's industrial-financial corporations.

The work of I.I. Yegorov[4] treats the problem of economic financing from a different angle. This is an investigation of, among other questions, the role of the state in the accumulation of capital, the basic sources and methods of mobilising the state's financial resources, the financing of planned state expenditures and their distribution in economic sectors.

India's foreign economic ties and the changes in the position of private, foreign and state capital have been an object of intense study during the last ten years. The first fundamental work in this field was produced by S.M. Melman[5] who analysed the dynamics of British and other private foreign investments in colonial and republican India up to the Second Five-year Plan.

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1) N.V. Shein. Finansy mestnykh organov vlasti Indiyi, M., Gosfinizdat, 1958.

2) B.N. Brodovich, Denezhno-kreditnaya sistema Respubliki Indiyi, M., "Finansy", 1964.

3) L.I. Fray, Denezhno-kreditnaya sistema is mezhdunarodniye raschety Respubliki Indiyi, M., Vneshtorgizdat, 1956.

4) I.I. Yegorov, Finansirovaniye planov ekonomicheskogo razvitiya Indiyi, M., 1967.

5) S.M. Melman, Inostranniy monopolisticheskiy kapital v ekonomike Indiyi, M., Izd-vo Vostochnoy Literaturi, 1959. In 1964 a revised English version of this book was published by the People's Publishing House.

The author investigates the forms and methods of activity used by foreign monopolies in diverse economic spheres, specifically in the manufacturing industry, the credit and finance establishments, home and foreign trade, etc. The work shows the changes in the position of British private capital in India and exposes the penetration of US, West German and Japanese imperialist monopolies into the country's economy. Continuing investigations in this field the author has come out with a new book[1] which generalises the new phenomena in the sphere of private foreign investments in India's economy in the middle of the fifties and the middle of the sixties. The monograph of V.I. Pavlov[2] which is of a more general character depicts diverse aspects of India's economic relations with developed Western countries, with stress on the study of the development of relations along governmental lines and analysis of the character of economic and social after-effects of the credits and subsidies coming in from Western countries.

Almost ten years have gone by since the publication of S.M. Melman's book. The further changes in the position of foreign capital in India are investigated in the monograph of A.I. Medovoy[3] which analyses the dynamics of private foreign investments between 1948 and 1960, defines the volume of profits obtained from the invested capital and the state of external assistance as at the end of 1964.

Problems of India's foreign economic ties with different countries and her diverse economic spheres are taken up in several other works.

Among these is the book of M.A. Alexandrov[4] (1963) which describes the various forms that were used by US state and private capital to penetrate into India's economy and the aid given to India by international capitalist organisations (International

1) S.M. Melman. Inostranniy chastniy kapital v ekonomike sovremennoy Indiyi, M., "Nauka", 1968.

2) V.I. Pavlov. Imperializm i ekonomicheskaya samostoyatelnost Indiyi, M., "Nauka", 1962, In 1964 the book was published by the People's Publishing House.

3) A.I. Medovoy, Inostranny kapital v Indiyi, M., "Mezhdunardoniye otnosheniya", 1966.

4) M.A. Alexandrov, Ekonomicheskaya ekspansiya SShA v Indiyi (1947-1961), M., "Nauka", 1963.

Monetary Fund, International Bank for Reconstruction and Development, etc.). In this brochure *Rashetilvaya rastochitelnost (nekotoriye aspekti ekonomicheskoy pomoshchi SShA razvivayushchimsya stranam)* (Calculated Generosity—certain aspects of US economic aid to developing countries) published in 1965, the author makes a broad analysis of the effects of PL-480 on India.

A fundamental work on this subject is the monograph of G.P. Kolykhalova,[1] which depicts the vital changes that have taken place in the key spheres of state and private enterprises and analyses the position of India in the British Commonwealth of Nations.

Two collections of articles: *Politika SShA v Yuzhnoy Aziyi* (US Policy in South-east Asia) and *Politika Angliyi v Yuzhnoy Aziyi* (British Policy in South-east Asia), produced by the Institute of the Peoples of Asia in 1965-66, are essentially devoted to India. Other noteworthy works on this subject include R.A. Ulyanovsky's fundamental book which has been translated into English.[2]

Nearly all the above-mentioned works dealing with India's foreign economic relations dwell on Indo-Soviet economic co-operation. This is also the topic of the book by V.A. Kondratyev and L.A. Fituni[3] published by the Institute of World Economy and International Relations. There is also a brochure by E.K. Semyonov[4]. These works investigate different aspects of Indo-Soviet trade as well the scientific-technical co-operation between the two countries, and Soviet aid to India in the sphere of industrialisation.

A comparative analysis of India's economic relations with socialist countries and those with capitalist countries is made in a series of works dealing with questions of a more specific character.

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1) G.P. Kolykhalova, Indiya i Angliya. Problemi ekonomicheskikh i politicheskikh otnosheniy posle 1947, M., "Nauka",

2) R.A. Ulyanovsky, *The Dollar and Asia. The US Neo-Colonialist Policy in Action*, Moscow, "Oriental Publishers", 1966.

3) V.A. Kondratyev and L.A. Fituni, Indiya. Ekonomicheskoye razvitiye i sotrudnichestvo s SSSR, M., "Mysl" 1965.

4) E.K. Semyonov, Sotrudnichestvo vo imya progressa (Strany sotsializma i industrializatsiya Indiyi), M., "Nauka", 1968.

Among these is the detailed monograph of Y.A. Yershov[1] *Neft i borba Indiyi za ekonomicheskuyu nezavisimost* (Oil and India's Struggle for Economic Independence) which came out in 1961. It has been published in English by Progress Publishers in a revised form with complementary material.

Natsionalniy i inostranniy kapital vo vneshney torgovle nezavisimoy Indiyi (National and Foreign Capital in the Foreign Trade of Independent India) by T.I. Shevtsova (1968) investigates the dependence of the economy of contemporary India on the foreign market, the role played by state capitalism in the sphere of foreign trade and its impact on the private sector, the positions of foreign and private national capital in India's foreign trade.

While studying the changes that have taken place in the economic structure during the years of India's independence Soviet economists have begun to focus their attention on the dynamics of the social structure of modern Indian society.

The first investigations were concerned with the working class of India: *Polozheniye rabochevo klassa Indiyi* (The Position of the Working Class of India) by T.S. Pokatayev (1960) and *Iz istoriyi rabochevo klassa Indiyi. Polozheniye bombeiskogo proletariata v noveysheye vremya* (From the History of the Working Class of India: The Contemporary Position of the Bombay Proletariat) by L.A. Gordon (1961). The latter commands particular interest, for in carrying out a historical and sociological investigation of this subject the author has worked out, among other points of study, the methodology for defining the dynamics of real wages, the correlation between the value and the price of labour power in India.

Other classes of Indian society are analysed in the monograph of L. I. Reisner and G. K. Shirokov *Sovremennaya indiyskaya burzhuaziya* (Contemporary Indian Bourgeoisie) published in 1966 and that of A.G. Smirnov, *Nauchno-tekhnicheskaya inteligentsiya Indiyi* (The Scientific and Technical Intelligentsia of India) which came out in 1967. The former work deals with the economic and social structure of the ruling class

1) Y.A. Yershov, Neft i borba Indiyi za ekonomicheskuyu nezavisimost, M., Izd-vo Vostochnoy Literatury, 1961. English edition of the book: *India, Independence and Oil*, M., Progress Publishers, 1965.

of India, analyses its basic groups and shows the concentration and centralisation of capital against the background of the growing number of small-scale enterprises. Stress is laid on the relations and contradictions between the diverse groups of Indian bourgeoisie (in relation to the size of capital and the type of enterprise).

A detailed monograph by O.V. Malyarov[1] investigates the growth of Indian monopolies, the consolidation of the leading groups of the corporate sector and its relations with foreign capital.

The results of the work carried out in the field of economics by Soviet Indologists of the Institute of the Peoples of Asia of the USSR Academy of Sciences have been summed up in the fundamental joint publication *Problemi ekonomicheskovo i sotsialnovo razvitiya nezavisimoy Indiyi* (Problems of Economic and Social Development of Independent India), published in 1967 and edited by G.G. Kotovsky and S.M. Melman. This is an analysis of the economic results achieved by India during the years of independence, the problems of savings and capital formation, the use of foreign resources, the mechanism of state capitalism in India, the changes that have taken place in the social and class structure and the emergence of classes typical of bourgeois society (bourgeoisie, petty bourgeoisie, the working class, the intelligentsia and "white collar" employees) in town and country. The latter question occupies a greater part of the book. The authors of this work have come to the conclusion that "the changes that have taken place in the socio-class structure of modern Indian society show that there is a gradual ripening of not only the objective demands for the transition to a new stage of social development but also of the subjective factors that call for this historical change."

1) O.V. Malyarov, Kontsentratsiya kapitala i proizvodstva v Indiyi M., "Nauka," 1968.

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A. D. Litman

Studies in the Socio-Political and Philosophical Thought of India

In the general complex of Indological studies carried on in the Soviet Union an essential place belongs to the investigation of the socio-political and philosophical thought of India. In this field of study, Soviet scholars continue to develop the traditions of the old Russian school of Indology. In the prevailing atmosphere of traditional Oriental studies which confined the problems of the East to philology and ancient history, Russian scholars opened the way to new fields of study which included the social consciousness of the peoples of the East and the history of their philosophical thought and socio-political teachings reflecting their age-old aspirations and struggle for national independence and social progress. Russian scholars were the first to protest against the notorious "Europo-centrist" conceptions which denied any contribution whatsoever from the peoples of the East to the treasury of world civilisation, particularly to the development of philosophical thought.

The very fact of the Russian scholars turning to the study of social thought, investigating it and the introduction of new documents relating to the Asian peoples' spiritual culture into

scientific work undermined the basic principles of "Europo-centrism". The German philosopher Hegel who was an apologist of this theory kept out Indian philosophy from the treasure-house of world philosophical thought and identified it with religious concepts. While Hegel deprived Indian philosophy of the very right to be called a philosophy, Russian scholars showed an original philosophical end in the development of social thought in India. As far back as in 1844 Professor O. Novitsky of Kiev University had noted the educational value of Indian philosophical teachings; they were a vivid example of how philosophy gradually separated from religion.[1] Later, in 1857 V.P. Vasilyev, writing of the Buddhist philosophical schools stressed the necessity of discriminating between the religious and philosophical aspects of Buddhism.[2]

It is characteristic that the founder of the Russian school of Indology, Ivan Minayev (1840-90), began to study Buddhism in both its religious and philosophical aspects. He became one of the most prominent students of this teaching and made an invaluable contribution to the study of Buddhism. One of the highest merits of his works, as of the entire school of Russian Indology, is that social thought is investigated as an integral part of the system of socio-political relations and the spiritual life of the people as a whole.

One of Minayev's students and followers, the renowned Soviet Indologist Fyodor Shcherbatsky has the credit for the most outstanding works on the philosophy of Buddhism. They won for him world-wide recognition. The high authority of the Russian school of Indology in questions of Buddhist religion and philosophy was acknowledged in 1897 when the international series *Bibliotheca Buddhica* headed by S. F. Oldenburg and F.I. Shcherbatsky was established in St. Petersburg.

The investigation of Buddhist ideology turned a new leaf in the history of human Philosophical thought, shedding light on the original contribution of the Eastern peoples to its development, thereby showing the invalidity of "Europo-centrism".

Russian Indology, however, did not confine itself to the study

1) O.M. Novitsky, Ocherk Indiyskoy filosofiyi, "Zhournal Ministerstva narodnovo prosveshcheniya. SPb., 1844, part 41, No. 3. pp. 151-203.

2) V.P. Vasilyev, Buddhism, yego dogmaty, Istoriya i literatura. SPb., 1857, part I.

of Buddhism, it penetrated into other fields of Indian philosophical thought, opening before the Russian and world public unexplored treasures of the Indian people's spiritual culture. F.I. Shcherbatsky was among those few Orientalists to whom goes the credit for the fact that Indian philosophy has become a subject of most profound and comprehensive scientific investigation. He studied Indian philosophy as the reflection of social movements and social relations, as an ideological and theoretical expression of the people's spiritual culture.

Despite the notable achievements of pre-revolutionary Russian Indology in the study of socio-political and philosophical thought of India, these investigations were often far from systematic and lacked a stable scientific and methodological basis.

The October Socialist Revolution ushered in a new stage in this field of study. Indologists were given broad opportunities to study diverse problems of philosophical thought in their connection with real life, with the heroic struggle of the peoples of India for their national and social liberation. The young Soviet Government showed particular concern for the older generation of Russian Orientalists and helped them in their work.

Indologists were inspired to undertake new, profound investigations of India and her socio-political and philosophical thought. Following the progressive traditions of Russian Oriental studies, Soviet Indologists promoted the theoretical and practical aspects of this subject and obtained noteworthy results.

It is characteristic that in the post-revolutionary period F.I. Shcherbatsky and other Russian Orientalists were able to fully display their abilities and come forward with valuable scientific achievements. In 1923 Shcherbatsky's fundamental work on the concept of *dharma* in Buddhism was published in London.[1]

This was the first conceptual interpretation of the *dharma* theory in scientific literature as the focal point of the Buddhist philosophical teaching and as one of the key theoretical elements of other philosophical systems of ancient India. In 1927 Shcherbatsky's second monograph which gives a thorough analysis

1) Shcherbatsky. *The Central Conception of Buddhism and the Meaning of the word 'Dharma'*. London, 1923.

of the central conception of *mahayana*, the later branch of northern Buddhism, came out in Leningrad.[1]

The results of many years of work in the field of Buddhist philosophy were summed up in the fundamental, and in a certain sense classical, two-volume work *The Buddhist Logic* published in 1930-32.[2] Its scientific and theoretical value is expressed in the author's definition of Buddhist logic as the culmination of the lengthy development of the history of philosophy, in his conclusion that its emergence, development and decline run parallel to the emergence, development and decline of Indian civilisation. It is impossible to make a thorough study of the history of Indian culture without taking stock of this ideological reflection in Buddhist philosophy, with logic as the key component of the latter. All this was superbly analysed and defined in the work of Shcherbatsky.

Shcherbatsky's outstanding works on Buddhist philosophy are only part of his immense contribution to the study of the history of Indian philosophy. One can never overlook his share in investigating the history of Indian materialism, and his article *K istoriyi materializma v Indiyi* (On the History of Materialism in India) which came out in 1927 is a most original introduction to this prominent field of Indology.

Shcherbatsky played an outstanding part in the publication and scientific interpretation of documents of Indian philosophical thought. The *Bibliotheca Buddhica* series contains translations and commentaries of philosophical treatises which were inaccessible to other scholars due to their lack of special knowledge and experience. Due to Shcherbatsky's brilliant knowledge of Sanskrit and Tibetan, his translations are unique masterpieces, they give the true meaning and spirit of the original work. His publications and commentaries on philosophical texts have notably enriched the material base of scientific investigations relating to ancient Indian philosophy and have placed these studies on a sound scientific basis.

Shcherbatsky's contribution to the study of Indian philosophy has received world-wide acknowledgement. It won him high

1) Shcherbatsky: *The Conception of Buddhist Nirvana*, Leningrad, 1927.

2) Shcherbatsky: *The Buddhist Logic*, Vol. 1-2. Leningrad, 1930-32.

appraisal in India, the country which was the object of his life-long study. Jawaharalal Nehru in *The Discovery of India* refers to Shcherbatsky as a universally recognised authority on Indian philosophy.

The following epitaph is engraved on the scholar's tomb: "He explained to his country the mind of ancient Indian thinkers."

The study of the philosophical and socio-political thought of India was carried forward by a brilliant constellation of Soviet scholars many of whom were students of F. Shcherbatsky. In 1927 M.A. Reisner published his fundamental work *Ideologiya Vostoka. Ocherki vostochnoy teokratiyi*[1] (Ideology of the East. Surveys of Eastern Theocracy) A significant portion of this work is concerned with the religion and philosophy of India. B.V. Semichov investigated the interpretation of the material category by the southern schools of Buddhism on the basis of philosophical texts and M.S. Troitsky produced a thorough analysis of materialism in ancient India (1936).[2]

The Great Patriotic War of the Soviet people (1941-45) retarded the development of Soviet Indology, since the efforts of the entire people got concentrated in those years on the struggle for the liberation of their country. Yet Soviet scholars maintained keen interest in the social thought of India, for in that period the national-liberation movement of the Indian people had reached its climax and their anti-imperialist ideology had a great impact on the struggle against fascism, colonialism and enslavement. A number of general works on India that were published in 1941-45 with the participation of such prominent Soviet Indologists as I.M. Reisner, A.M. Dyakov, V.V. Balabushevich, and S.M. Melman paid attention to the ideology of the national-liberation movement.

Soon after the war, special investigations were started in the field of the social thought of India. In 1947 the prominent Soviet Indologist A.P. Barannikov delivered a report on the philosophical views of Tulsidas[3] at a general meeting of the USSR Academy of Sciences.

1) M.A. Reisner, Ideologiya Vostoka. Ocherki vostochnoy teokratiyi. M., 1927.

2) M.S. Troitsky. Materializm v drevnei Indiyi, L., 1936.

3) A.P. Barannikov, Filosofskiye ideyi Tulsi Dasa. "Obshcheye sobraniye Akademiyi nauk SSSR. 10-13 June 1947. M.-L., 1948, pp. 93-110 In 1954 this report was published in the *ISCUS* magazine in English.

In the following year, A.M. Dyakov published the *Natsionalniy vopros i angliyskyi imperializm v Indiyi* which analysed, among other problems the ideology of the national-liberation movement and, specifically, the ideology of Gandhism, and criticised the religious-communal ideology.

These investigations gained particular scope in the fifties when relations of sincere friendship and co-operation became firmly established between the Soviet Union and India. Considerable effort was made in the Soviet Union to translate philosophical documents of ancient India into Russian: these included the first book of *Mahabharata* (V.I. Kalyanov), extracts from Vedic hymns and several *Upanishads* (A. Ya. Syrkin), "Dhammapada" (V.N. Toporov) and several Buddhist *jatakas* (A.P. Barannikov and O.F. Volkova).

Particular credit for the translation of *Mahabharata* into Russian should be given to Professor B.L. Smirnov whose translation of this outstanding epic work, and specifically of the *Bhagavadgita*, also contains thorough scientific commentaries showing the profound philosophical meaning of the original text and its unfading cultural and historic significance.

Numerous contemporary studies were also published in Russian. In 1955 translations of Jawaharlal Nehru's *The Discovery of India* and *Autobiography*,[1] which devote much attention to the culture, ideology and philosophy of India, were published. In 1956-57 a fundamental two-volume work by Dr. S. Radhakrishnan on the history of Indian philosophy was published.[2] Among other publications were the translations of works on philosophy by Bankim Chandra Chatterjee, D.M. Datt and Manoronjon Roy, and the monograph of Debiprasad Chattopadhyaya on the history of Indian materialism.[3]

However, the publication of Indian works and translations of Indian authors, apart from its cultural and educational

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1) Jawaharlal Nehru. Otkritiye Indiyi. M., 1955. and Avtobiografiya. M., 1955.

2) S. Radhakrishnan. Indiyskaya filosofiya. V. 1-2. M., 1956-57.

3) B.C. Chatterjee and D. Dutt. Vvedeniye v indiyskuyu filosofiyu. M. 1955; M., Roy. Indiyskaya filosofiya. M., 1957;

Debiprasad Chattopadhyaya. *Lokayata Darshana.* Istoriya indiyskogo materializma. M., 1961 and Indiyskaya filosofiya. M., 1966.

significance, remained essentially a minor, even though important, aspect of the work carried on by Soviet scholars. Their chief achievements lay in the field of original investigation of the diverse problems bearing on the history of social thought in India. A characteristic feature of their work is that, contrary to most European Indologists, as well as Indian scholars, who concentrated chiefly on ancient Indian philosophy, Soviet scholars investigated the social and philosophical thought of India at all the stages of its historical development, including the present period.

In analysing the essence and the concrete historical significance of ideological and philosophical phenomena, Soviet Indologists give priority to the defining of their social roots. Socio-political and philosophical teachings are investigated integrally with their nutrient medium, the economic base, social relations and class struggle. Soviet Indologists analyse the social thought of India in its dynamics, in the movement and struggle of opposite currents, both progressive and reactionary, both those that are only emerging and those that have already become moribund, and particularly from the point of struggle between idealism and materialism.

It must be noted that the problems of Indian ideology are reflected in several works of a general character. Indian philosophy has been given a systematic treatment in the six-volume *Istoriya filosofiyi* (A History of Philosophy) prepared by the Institute of Philosophy of the USSR Academy of Sciences in 1957-65 and in the *Filosofskaya entsiklopediya* (An Encyclopaedia of Philosophy) whose first four volumes have already come out.

The development of social thought and the ideology of the national-liberation movement is analysed in three volumes dealing with the medieval, modern and contemporary history of India. These problems are also treated in the fundamental joint work published in 1958,[1] on the activities of the outstanding leader of the national-liberation movement Bal Gangadhar Tilak.

Numerous works treat diverse problems of socio-political thought, religion and philosophy of ancient India. The book of G.F. Alexandrov published in 1959 in Minsk is an attempt to

1) Natsionalno-osvoboditelnoye dvizheniye v Indiyi i deyatelnost B.G. Tilaka. M., 1958.

characterise ancient Indian social thought in its relationship with philosophical teachings of the past.[1] In the same year G.F. Ilyin came out with a popular-scientific brochure on the emergence and development of Indian religions (Hinduism, Buddhism, Jainism, etc.).[2] In 1962 A.M. Pyatigorsky investigated materials dealing with the history of Indian philosophy, based on medieval philosophical and religious Tamil literature.[3] In the same year the work of E.I. Gosteyeva on one of the classical schools of ancient Indian philosophy, the *Vaisheshika Darshana*[4] was published.

On the basis of accumulated material, Soviet scholars were able to prepare a number of works of a generalised character, dealing with extensive historical periods in the development of Indian philosophic thought. In 1965 N.P. Anikeyev produced an analysis of materialist traditions in Indian philosophy.[5] The problems investigated in this work cover ancient times and the *Sankhya* system. There is also a special chapter on the ideological struggle waged around India's philosophical heritage. The author has come to the conclusion that the materialist traditions of ancient India confirm the contemporary scientific materialist world outlook.

In 1966 I published a book on contemporary Indian philosophy[6] which analyses the academic philosophical systems that were created by such prominent Indian philosophers as S. Radhakrishnan, R.T. Raju, and T.M.P. Mahadevan, among others, and the specific religious and philosophical teachings that were founded by Indian religious leaders.

The closing chapter is devoted to the development of Marxist philosophy in present-day India. It tells about the work of Indian Marxists in propagandising, developing and creatively applying the ideals of dialectical and historical materialism in the specific conditions of their country.

1) G.F. Alexandrov. Ocherk istoriyi sotsialnykh idey v drevney Indiyi. Minsk. 1959.

2) G.F. Ilyin. Religiyi drevney Indiyi. M., 1959.

3) A.M. Pyatigorsky. Materialy po istoriyi indiyskoy filosofiyi. M., 1962.

4) E.N. Gosteyeva. Filosofiya vaysheshiki. Tashkent. 1962.

5) N.P. Anikeyev. O Materialisticheskikh traditsiyakh v indiyskoy filosofiyi. M., 1965.

6) A.D. Litman. Filosofskaya mysl nezavisimoy Indiyi. M., 1961.

In 1967 V.V. Brodov published a book on contemporary Indian philosophy embracing the period between the second half of the 19th century and 1917.[1] It investigates the philosophical outlook of among other Ram Mohun Roy, Ramakrishna, Vivekananda, Bal Gangadhar Tilak, Aurobindo Ghosh. Analysing their views, the author comes to the conclusion that a distinctive feature of the progressive philosophical thought of that period is its direct relationship with the historical destiny of the country — anti-colonialism— its ideas of utopian socialism and the struggle of two tendencies—the liberal and the democratic, materialism and idealism.

The very enumeration of these works gives a clear idea of the immenseness of the scope of investigation so typical of Soviet studies in the field of Indian philosophy. Account should also be taken of the numerous articles that have been published in scientific journals and collections. Two collections dealing with problems of socio-political and philosophical thought of India deserve particular consideration.

The first of these, published in 1962,[2] opens with a substantial article of E.N. Komarov, "Ram Mohun Roy — Enlightener and Herald of the National Movement in India." It deals with the religious, philosophic and socio-political views and enlightenment work of this outstanding Indian philosopher. The articles of V.V. Brodov and V.S. Kostyuchenko analyse the philosophical views of Aurobindo Ghosh. An article by I.M. Kutasova deals chiefly with the philosophy of Nagarjuna, founder of the Madhyamika school of philosophy.

The second collection,[3] published in 1965, is devoted to the same range of problems. There are articles analysing the ideologies of several political parties of India, foremost of all that of the most prominent Indian party the National Congress of India. Among other parties covered in it are the Swatantra and DMK (Dravida Munnetra Kazhagam). Several articles deal with the emergence of criticism of the bourgeois society in India and the progressive evolution of the socio-political views of the members of national Indian revolutionary organisations

1) V.V. Brodov. Indiyskaya filosofiya novogo vremeni. M., 1967.

2) Obshchestveno-politicheskaya i filosofskaya mysl Indiyi. A Collection. M., 1962.

3) Ideologicheskiye techeniya sovremenoy Indiyi. M., 1965.

during the First World War. Another analyses the socio-political and religious and philosophical views of the outstanding Indian philosopher Swami Vivekananda. Several works give a critical analysis of two of the many modern thought variants utilising Indian religious and philosophical traditions: the speeches of Swami Shivananda in India and Jiddu Krishnamurti, a preacher and essayist who has spent most of his life in the West. There are also original materials on the history of Indian philosophy in the collection.

At present a third collection is ready for publication. It comprises articles on the egalitarian tendencies in the social thought of India at the end of the 19th and the beginning of the 20th century, on the reformist activities of Ramakrishna Paramahamsa in the field of religion, on the ideology of Indian enlightenment among other topics. A series of articles analyse the world outlook of Jawaharlal Nehru. The collection opens with the work of P.V. Kutsobin, which, for the first time in Soviet literature, gives a through interpretation of the ideological basis of the Communist Party of India, as against the reactionary ideology of anti-communist tendencies, for the formation of a united front of anti-imperialist forces in India.

One cannot by-pass the collective work *Kultura sovremennoi indiyi* (Culture of Present-day India) published in 1966 which also deals with problems of social thought, and specifically with philosophy.[1]

Special note should be taken of the monograph of L.R. Gordon-Polonskaya which analyses Moslem tendencies in the social thought of India and Pakistan.[2] It sheds light on the views of representatives of the principal currents of social thought in India and Pakistan, beginning with the Middle Ages. The author investigates the role of religion in the emergence and development of the ideology of the national-liberation movement and makes a thorough analysis of the principles of bourgeois nationalism.

With the approaching birth centenary of the outstanding leader of India's national-liberation movement, Mohandas Karamchand Gandhi particular note should be taken of the Soviet studies of his

1) Kultura sovremennoy Indiyi. M., 1966.

2) L.R. Gordon-Polonskaya Musulmanskiye techeniya v ovshchestvennoy mysli Indiyi i Pakistana. M., 1963.

life and work and of the ideology known as Gandhism, its role in the liberation struggle of the Indian people and the spiritual life of contemporary India.

The letters exchanged between Gandhi and the great Russian writer L.N. Tolstoy in 1909-10 showed the emerging interest of the Russian public in the personality of the outstanding Indian who stood at the head of the selfless struggle waged by his countrymen in Transvaal against racial segregation. This interest increased manyfold after the October Socialist Revolution when upon returning to his native land from South Africa Gandhi became an active participant in the national-liberation movement and one of its leading figures.

In 1919-22 when the national-liberation struggle was on the upgrade even despite the difficult post-war situation and economic devastation in the Soviet Union, interest of the Soviet people in Indian events had not slackened. They took a specific note of the tremendous part being played by M.K. Gandhi in the life of his country. Articles, reports and other information on the situation in India were regularly published in *Zhizn natsionalnostey* (Life of Nationalities), the organ of the People's Commissariat on National Affairs, acquainting the Soviet reader with Gandhi's campaigns of Non-cooperation and Civil Disobedience.

In 1924 two editions of the Russian translation of Romain Rolland's book on the life of Mahatma Gandhi[1] were published.

The immense interest of the Soviet public in the life and work of Gandhi impelled Soviet scholars to investigate his historical role in the national-liberation movement of the Indian people. In 1925 M. Pavlovich, V. Gurko-Kryazhin and S. Veltman produced a book which was actually one of the first attempts to give a scientific interpretation of India's national-liberation movement and where much room was given to Gandhi's personality.[2] One should take into consideration that at that period the colonialists spared no effort to prevent access of objective information on India to other countries and the more so into the Soviet Union which, to quote Lenin, alone has raised

1) Romain Rolland. *Mahatma Gandhi.* M.-L., 1924.

2) M. Pavlovich, V. Gurko-Kryazhin and S. Veltman, Indiya v borbe za nezavisimost, M., 1925.

the standard of war for real emancipation, and sympathy is turning in its favour all over the world.[1]

Due to insufficient factual material, the first Soviet works on India lacked a detailed analysis of the events that were taking place in the country and there was much contradiction in the depiction of Gandhi's personality. V.G. Tan-Bogoraz in his introduction to Rabindranath Tagore's *Visarjan* and *Prakritir Pratishodh* which were translated into Russain in Petrograd in 1922 called Gandhi one of the chief leaders of the Indian working-class movement. "Gandhi's name,." he wrote, "joins the working class movement with the nationalist one....."[2] The authors of *Indiya v borbe za nezavisimost* mentioned above regarded Gandhi as an ideologist of the petty-bourgeoisie and intelligentsia and considered that "in the sphere of national relations Gandhism.... was obviously reactionary in character."[3]

In the late twenties and early thirties, I.M. Reisner, U. Roslavlev, K. Mikhailov and A.M. Dubinsky came out with works about M.K. Gandhi and Gandhism. In 1934 Gandhi's autobiography was published for the first time in Russian. It came out in a slightly abridged form under the title *Moya Zhizn* (My Life). At that time the appraisals and judgements of Gandhi's work and views by Soviet scholars were often one-sided and even erroneous. Yet they increased the Soviet people's knowledge of India and promoted further investigation of the historical impact of Gandhi and Gandhism on the national-liberation movement in India.

The Great Patriotic War had made it difficult to obtain information from India and to a certain extent restricted the possibilty of studying the contemporary history of the country. The mighty upsurge of the national-liberation movement after the war, however, gave new impetus to these studies. The aforementioned work of A.M. Dyakov (Natsionalniy vopros i angliyskiy imperializm v Indiyi[4] and the article of V.V. Balabushevich

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1) V.I. Lenin, Coll. Works, Vol. 30, p. 390.

2) Rabindranath Tagore. "Zhertvoprinosheniye. Otshelnik." Petrograd, 1922, p. 32

3) M. Pavlovich, V. Gurko-Kryazhin and S. Veltman, India v borbe za nezavisimost, p. 70

4) See article by A. H. Vafa in this collection.

on the new stage in the national-liberation struggle of the Indian people,[1] among other works, analyse the new wave of the liberation struggle that swept the country in the post-war period, depicting the part played by M.K. Gandhi in this movement.

India's emergence as a sovereign state and the unprecedented development and consolidation of friendly co-operation between the Indian Republic and the Soviet Union, and specifically the constantly expanding cultural exchange between the two countries, have opened broad vistas for the studying of India's contemporary history and for a more profound analysis of the historical role of M.K. Gandhi and Gandhism.

In 1956 a number of social and political journals published an open letter of two prominent Soviet Orientalists, E.M. Zhukov and A.A. Guber,[2] which raised the question of the need for a thorough and objective investigation and interpretation of the true character of Gandhism and of the historical role played by M.K. Gandhi in the history of his country. This problem is taken up in an article of A.M. Dyakov and I.M. Reisner. The authors acknowledged the erroneous character of their former views on the subject and gave an objective scientific appraisal of M.K. Gandhi and Gandhism.[3]

A number of later works, including the aforementioned monograph, *Noveyshaya istoriya Indiyi*, rescued Soviet Indology from its former misjudgements in regard to the role of Gandhi and his ideology in the country's national-liberation movement, and, on the basis of substantial factual material, showed M.K. Gandhi's immeasurable contribution to this struggle, namely the drawing of broad masses of Indian people into the liberation movement.

On the occasion of the 90th anniversary of Gandhi's birth, in 1959, the Russian translation of his autobiography (Moya Zhizn) was published with an introduction by A.D. Litman:

1) V.V. Balabushevich. Noviy etap natsionalno-osvoboditelnoy borby narodov Indiyi. "Voprosi Ekonomiki." M., 1949, No. 8.

2) E.M. Zhukov. Ob istoricheskoy roli Mohandas Gandhi. "Novoye vremya" 1965, No. 6; A.A. Guber. Ob istoricheskoy roli M.K. Gandhi i evo osveshcheniye v "Noveyshey istoriyi stran zarubezhnovo Vostoka.' "Mezhdunarodnaya Zhizn" 1956, No. 3.

3) A.M. Dyakov and I.M. Reisner. Rol Gandhi v natsionalno-osvoboditelnoy borbe narodov Indiyi. "Sovetskoye vostokovedeniye" 1956. No. 5.

"Mohandas Karamchand Gandhi and His World Outlook".[1] Litman's article was an attempt to give a broad, objectively scientific depiction of Gandhi's public and political activities and to define his religious and philosophical and socio-political teaching against the background of the Indian people's heroic struggle for liberation. "Mohandas Karamchand Gandhi," runs the article, "has entered the history of India as a fervent patriot and outstanding leader of the national-liberation movement. His selfless struggle for his country's independence and his tireless efforts to unite all strata of the Indian population and the Indian peoples, his resolute appeals to put an end to the Hindu-Moslem differences, to emancipate women and to eliminate untouchability, his ardent desire to see India a free, flourishing state, all this has won him the sincere love and gratitude of his countrymen who have named him Mahatma, 'the great soul', and look upon him as the 'father of the nation'... The popular masses regarded him, first of all, as a remarkable political leader and patriot; his progressive socio-political ideas have found a practical implementation in the development of the sovereign Republic of India." In 1962 the article *Filosofskiye vzglyadi M.K. Gandhi* (The Philosophical Views of M.K. Gandhi) by the same author was published in the above-mentioned collection.[2]

It must also be noted that in 1959 and 1960 respectively were published in Russian translation D.M. Dutt's *The Philosophy of Mahatma Gandhi* and E.M.S. Namboodiripad's *Mahatma and the Ism.*

The works mentioned here are but a few of the numerous investigations dealing with the work and views of the great leader of the Indian people. In the course of their studies Soviet Indologists bring to light the diverse aspects of M.K. Gandhi's activities and philosophy which have left an indelible mark in all spheres of India's socio-political and cultural life.

The Soviet public is preparing for the celebration of Gandhi's 100th birth anniversary. A new edition of his autobiography, complemented by translations of several of his articles, will be published. A special scientific session will be held at the Institute of the Peoples of Asia. Jubilee meetings will be held

1) M.K. Gandhi. Moya Zhizn. M., 1959

2) It was later published in India in the "Visvabharati Quarterly" for 1965.

in Moscow, Leningrad, Tashkent, Dushanbe and other cities. Numerous materials on the life and work of Gandhi will be published in *Narodi Aziyi i Afriki*, *Aziya i Afrika segodnya* and other periodicals. An exhibition of photographs, publications and other materials on Gandhi's life is on at the Institute of the Peoples of Asia. The Soviet Union will take part in the international exhibition "Gandhi Darshan" which will be held in Delhi during the celebrations.

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The studies by Soviet scholars in the socio-political and philosophical thought of India, as in Indology in general, are based first and foremost on the profound respect that the Soviet people have for the great people of India. In their work Soviet Indologists proceed from the fact that the Indian people have made an invaluable contribution to the treasure-house of world civilisation and it is the scholars' task to show all the aspects of contribution. The age-old traditions of India's selfless struggle are reflected in the diverse systems of her social thought. The study of these systems helps obtain a better understanding of the character and particular features of the Indian national-liberation movement. Finally, the spiritual traditions of India have become a mighty force that influences all the aspects of the country's life and imparts a specific national colouring to the process of India's revival. One cannot attain a correct understanding of the historical processes under way in present-day India without a profound analysis of the essence of her spiritual traditions.

Soviet scholars are certain that their studies of India's socio-political and philosophical thought contribute to the common cause of developing mutual relations and consolidating friendship and co-operation between the peoples of India and the Soviet Union.

5

M.A. Babkina

Studies in Indian Art

Studies in diverse aspects of Indian art occupy a prominent place in Soviet Indology. The rich heritage of the Indian people in architecture and sculpture, Sanskrit drama and the theatre, music and fine and applied arts, as well as contemporary Indian art and the key tendencies and problems of its development have constantly drawn the attention of Soviet Indologists.

Indian arts, one of the world's most ancient ones, roused great interest in the scientific circles of pre-revolutionary Russia. Many outstanding Russian Indologists, such as G.S. Lebedev, I.P. Minayev and S.F. Oldenburg, laid the groundwork for Indian art studies in Russia. Their diverse scientific work and popularisation of Indian art by them created a strong interest for this sphere of Indology among the broad circles of Russian intelligentsia.

First informations about the traditions and the moral and spiritual character of India were obtained from the works of Indologists which acquainted the Russian reader with the unique national features of traditional Indian art.

Beginning with the middle of the 19th century, many big periodicals published by Russia's key scientific establishments

began to give materials on diverse aspects of Indian art. Many of those works have retained their scientific value to this day. These are, first of all, the works of S.F. Oldenburg on Buddhist art, and specifically on certain sculptural and pictorial depictions of Buddhist *jatakas*, and his work generalising on Buddhist art in India. Particular interest is commanded by the articles of V. Stasov, which analyse several concrete problems of Indian fine arts, and of N.Y. Zograf, which depict the unique character of Indian crafts.[1]

At that time Russian Indologists were concentrating on the study of the classical forms of Indian art: ancient and medieval painting, architecture and Sanskrit drama. From the very outset Russian scholars had paid much attention to investigating Indian folk art. I. P. Minayev's *Narodniye dramaticheskiye predstavleniya v prazdnik Kholi v Almore* (People's Drama during Holi Festivities in Almora) and other works on Indian folklore—*Indiyskiye skazki i legendi sobraniye v Kumaone v* 1875 *godu* (Indian Tales and Legends Collected in Kumaon in 1875) and *Indiyskaya narodnaya pesnya o novom naloge* (Indian Folk Song on New Taxes)—are a brilliant evidence of this. The publishing of the first of these works dealing with Indian folk plays—farces of the last quarter of the 19th century and commentaries—won praise from the learned public. Although world Indology had by that time collected substantial information on the highly developed Sanskrit drama, the Indian folk theatre remained beyond the scope of Indological studies. It must be noted that in the seemingly simple entertainments of the Indian townfolk—and these were mostly satirical comedy shows performed in the marketplace of Almora—the Russian scholar discerned different social phenomena of Indian life finding depiction through the traditional form of folk theatrical art.

Soviet Indological science continues to develop the best traditions of Indian art studies founded in pre-revolutionary Russia. Soviet scholars display a profound interest in all the problems dealing with the history of Indian art in its diverse forms, its present state and future prospects. They are eager to contribute their mite in the study of the ancient and original art

1) S.F. Oldenburg. Zametki o buddiyskom iskustve. O nekotorikh skulpturnykh i zhivopisnkykh izobrazheniyakh buddyiskikh jatak. "Vostochniye zametki," Collection of articles. SPb., 1895.

of the Indian peoples which in the course of its age-old historical development has been an inseparable and key sphere of their spiritual life. In their work Soviet Indologists proceed from the necessity of a historical approach in the study of phenomena, from the law-governed relationship between art and historical environment, art and the socio-economic system of the period under investigation. In this respect, studies of Indian art which reflect the basic processes of the peoples and the country's development can be regarded as an additional source of Indian historiography. Soviet Indologists look upon Indian art, which is one of the world's richest in content and most diverse in form, as an effective means of studying its creators, the people of India.

Right from the emergence of the young Soviet state extensive research work was started in the field of Indian art. Valuable collections of exhibits of Indian art are on display in Soviet museums. They have been acquired through private collectors and travellers, scholars and painters who visited India and by State purchases of objects of Indian art and craftsmanship in other countries, mostly in India itself. Interesting collections can be seen at the Hermitage in Leningrad, the Museum of Oriental Art in Moscow, the Museum of History, the Museum of Anthropology and Ethnography of the USSR Academy of Sciences and the Museum of Western and Eastern Art in Kiev. Unique manuscripts with valuable Indian miniatures are preserved by the M.E. Saltykov-Shchedrin Public Library in Leningrad, the Leningrad Branch of the Institute of the Peoples of Asia of the USSR Academy of Sciences, the Institute of Oriental Studies of the Uzbek Academy of Sciences in Tashkent and other scientific institutions in the country.

The Indian art collections in the Soviet Union have provided scholars with substantial material for their studies. Of particular interest are the investigations of the Moghul school of miniature painting and specifically the unique miniature of Baljid and the 16th century illustrations to the memoirs of Babur (*Baburnama*) which rank among the world's best collections. The description of the highly artistic collection of Indian popular prints dating to the second half of the 19th century and depicting traditional mythological subjects in a simple, extremely laconic and expressive form is particularly informative. Soviet Indologists have also displayed substantial interest in

Indian sculputre, jewellery, artistic metal work and other types of artistic craftsmanship.

The results of Soviet investigations have been regularly published in the form of separate works and articles. These include a detailed description of a dokshit statuette from the Hara-Hoto collection by Academician A.P. Barannikov; a thorough account of the Gandhara sculptural monuments in the Hermitage by S.F. Oldenburg and E.G. Oldenburg: an analysis of unique cultural and historical monuments of the State Museum of Oriental Culture and a detailed characteristic of Indian artistic crafts of the 17th-19th centuries by S.I. Tiulyaev. T. Grek, a scientific worker of the Hermitage, makes a systematic study of all the new samples of contemporary Indian art that are acquired by Soviet museums and depositories and is a specialist in Indian miniature painting of the 17th-19th centuries.[1]

Soviet indologists S.I. Tiulyaev and A.A. Korotskaya-Yerzina are well known as painstaking researchers and talented popularisers of Indian architecture. Their works on the history of ancient and medieval architecture of India are extremely popular among Soviet readers.[2]

The studies of Indian theatrical art in Russia were founded

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1) A.P. Barannikov, Statuetka dokshita iz sobraniyi Hara-Hota. "Meteriali po etnografiyi". L., 1927, v. 3 2 Ed.

S.F. Oldenburg, and E.G. Oldenburg, Gandharskiye skulpturniye pamyatniki Gosudarstvenovo Ermitazha—"Zapiski kollegiyi vostokovedov pri Aziatskom muzeye AN SSSR," L., 1930, v. 5;

T. Grek Noviye postupleniya pamyatnikov sovremennovo indiyskogo iskusstva. "Soobshcheniya Gos. Ermitazha," L., 1955;

M. Chaikovskaya, Gandharskaya skulptura Muzeya iskusstv Uzbekistana." Sbornik studencheskikh rabot Srendneaziatskovo universiteta," 6th Ed. Tashkent, 1954;

S.I. Tiulyaev, Pamyatniki iskusstva Indiyi v sobraniyakh muzeyev SSSR. M., Izogiz., 1956;

S.I. Tiulyaev, O nekotorikh nakhodkakh indiyskoy bronzy na territoriyi Sovetskovo Soyuza. "Kratkiye soobshcheniya Instituta narodov Aziyi," M., 1961;

T.V. Grek, Indiyskiye portretniye miniatyuri. 17 v. "Soobshcheniye Gos. Ermitazha." L., 1953, et al.

2) S.I. Tiulyaev, Arkhitektura Indiyi. M. 1949; S.I. Tiulyaev, Iskusstvo Indiyi. M., 1968. A. Korotskaya, Sokrovishcha indiyskovo iskusstva, M., 1966 among others.

by A. Meervart, one of the first Russian scholars in Dravidology. His monographic article (1929) on the Indian folk theatre laid the groundwork for a systematic study of the diverse forms of local theatrical genres of India.[1] It is concerned chiefly with the origin of the simplest Indian theatrical performances and the theatre of Southern India. A. Meervart's investigations (there are also articles analysing the subject of Shakuntala in the Malabar folk drama and the character of Indian theatrical art[2]) are of very great interest both for specialists in theatrical art and ethnographers.

In 1964 Soviet Indologists M. Babkina and S. Potabenko[3] published a book on the Indian folk theatre which shed light on several problems dealing with the history of local forms of the folk theatre, the evolution of the folk theatre in contemporary India and its role in preserving and developing theatrical traditions. The investigators laid particular stress on the social function of the Indian folk theatre in the different periods of its existence and its particular role in awakening national consciousness and consolidating the forces in the struggle for the freedom and independence of India. This work also gives a scientific analysis of folk performances in southern and northern India, Maharashtra, Bengal and other parts of the country.

A characteristic of Soviet Indologists specialising in Indian art is their fervent desire to devote as much effort as possible to the problems of present-day India, to understand the aesthetic demands of their contemporaries, to give a correct analysis of the new tendencies in the development of national forms of Indian art and to gain a more profound understanding of the influence and relationship of Western and Eastern art. This desire can be felt in almost all the works of Soviet scholars published in the last 20 or 30 years. One of these is the interesting book of N.R. Guseva on the decorative crafts of modern India[4] and

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1) A.M. Meervart, Indiyskyi narodnyi teatr. "Vostochny teatr" L., 1929.

2) Meervart. Syuzhet "Shakuntaly" v malabarskoy narodnoy drame. "Vostochniye zapiski," L., 1927; A.M. Meervart, Teatr Indiyi, "Noviy zritel" M., 1926. No. 17

3) M.P. Babkina, S.I. Potabenko, "Narodniy teatr Indiyi." M., 1964.

4) N.R. Goseva, Sovremennoye dekortivno-prikladnoye iskusstvo Indiyi. M., 1958.

the collection of works on Indian drama and the theatre edited by I.S. Rabinovich and E.P. Chelyshev.[1]

The considerable factual and problematic material on the present state of Indian art which has been accumulated and introduced by Soviet Indology has allowed Soviet scholars to produce a collective work[2] on the art of present-day India (The Culture of India Today). The publication of this monograph was timed with the twentieth anniversary of India's independence, a truly historic date in the life of the Indian people who were finally able, after almost two hundred years of foreign rule, to begin transforming their national economy and developing all the aspects of their original culture. The 11 chapters of this monograph dwell on various spheres of modern Indian culture: philosophy, science, literature, the fine arts, architecture, the theatre, music, the cinema, crafts, education and the cultural ties between India and the Soviet Union.

The aim of the authors was to create a work that would generalise all the problems of culture in the Indian Republic. It has reflected the present state of Indian science and art, which are regarded by Soviet scholars as the continuation of the country's general line of cultural development, its age-old traditions and the emergence of new ideological currents and new forms of modern art and literature. The book shows the considerable achievements of the Indian Republic in the different spheres of science and culture and the tendencies of their future development. The final chapter gives a detailed picture of the growing Indo-Soviet cooperation in literature and art. The headway made in the development of cultural relations between the Soviet Union and India is a powerful factor of the struggle of their peoples for world peace and progress which helps to relieve world tension, achieve mutual understanding and confidence and establish friendly relations and contacts.

Among the authors of this monograph are such prominent Soviet Indologists as A.D. Litman, E.P. Chelyshev, A.A. Korotaskaya-Yerzina, S.I. Potabenko, M.P. Babkina, A.H. Vafa.

1) Dramaturgiya i teatr Indiyi. Edited by I.S. Rabinovich and E.P. Chelyshev. M., 1961.

2) Kultura sovremennoy Indiyi. Edited by M.P. Babkina, A.D. Litman and E.P. Chelyshev, M., 1966.

Today Soviet orientalists are highly interested in the aesthetic heritage of the Indian peoples. This is a particularly vital problem covering an extremely wide range of questions which run from the ancient studies of aesthetic thought in India to the contemporary tendencies in the development of Indian art.

E.P. Chelyshev

6

Studies in Indian Literature

Indian literature with its age-old background has long been a subject of special study in Russia; the first translations of ancient Indian literary classics appeared at the end of the 18th century.

Translation work developed side by side with scientific investigations in Indian philology. Linguistic studies soon made room for studies in the history of literature which at that time dealt chiefly with problems of ancient Indian literature. These included articles by Professor P. Petrov—*O svyashchenoi literature Zagangeskoy Indiyi*[1] (On the Holy Literature of Trans-Ganges India), *O dukhovnoy literature indusov*[2] (On the Holy Literature of the Hindus), *Ob upanishadakh izdavayemikh v Parizhe g. Poleyem*[3] (On the Upanishads Published in Paris by M. Polei) and materials on epic literature[4] under the

1) See zhurnal ministerstva narodnovo prosveshcheeniya, SPb., 1851, part 31, No. 7.

2) See above journal for 1845, part 48, No. 11.

3) See above journal for 1837, part 15, Nos 7-9.

4) See K. Kossovich; Two pubic lectures on Sanskrit epos, "Russkoye slovo", SPb., 1860, No. 6, No. 8.

authorship of Kossovich. A substantial contribution to the studies of ancient Indian literature was made by Professor I.P. Minayev whose *Ocherk vazhneyshikh pamyatnikov sanskritskoy literaturi*[1] (Survey of Key Documents of Sanskrit Literature) analyses the Vedas, the Mahabharata and the Ramayana, collections of Sanskrit stories, the Panchatantra and the Hitopadesha and certain features of ancient Indian drama. I.P. Minayev has also written several works on the Buddhist jatakas and Sanskrit stories. Sanskrit literature was also investigated by P.G. Ritter, an Indologist from Kharkov, the translator of many Sanskrit works and the author of articles on literary classics (*Oblako-vestnik—drevneindiyskaya elegiya Kalidasy*[2], (*Maghaduta*—the Ancient Indian Elegy by Kalidasa), *Dandin i yego roman*, *Pokhozhdeniya desyati yunoshey*[3] (Dandin and his Novel "Adventures of Ten Young Men").

Academicians F.I. Shcherbatsky (Buddhology) and S.F. Oldenburg (ancient Indian folklore) devoted many years to the study of ancient Indian literature: their works are based on detailed philological analysis. Many Russian scholars investigated the relationship between ancient Indian and other literatures, including that of Russia. An interesting work was produced by F.I. Bulgakov: *O proiskhozhdeniyi i literaturnoi istoriyi starinnoi povesti russkoy, "Stefanit i Ikhnilat"*[4] (On the Origin and Literary History of the Ancient Russian Tale Stephanit and Ikhnilat). He showed the connection of this tale with ancient Indian lore.

At present the traditional studies of ancient Indian literature are being successfully continued by Soviet Indologists O. Volkova, P. Grintser, V. Kalyanov, I. Rabinovich, I. Serebryakov, A. Syrkin and I. Erman. There are a number of typical similarities between the works of these scholars and prerevolutionary Russian Indology.

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1) See "Vseobshchaya istoriya literaturi" edited by V.F. Korsha, v. I. 1st edition, SPb., 1880.

2) Kalidasa, Oblako-vestnik (Meghaduta)—ancient Indian elegy of Kalidasa, transal. by. P. Ritter, Kharkov, 19

3) See "Zapiski Kharkovskovo universiteta," 1898, Book 2.

4) F.I. Bulgakov, O proiskhozhdeniyi i literaturnoi istoriyi starinnoy povesti russkoy "Stefanit i Ikhnilat", SPb., 1877.

Firstly, in their studies they regard ancient Indian literature as part of the world literary process; they draw broad parallels between the diverse types and forms of ancient Indian literature and the ancient literatures of other peoples that are kindred in their ideological and aesthetic content.

Secondly, they regard the ancient literary heritage of India not as a petrified miracle of bygone times but as a living and growing tradition that exerts a fruitful influence on present-day literature and remains an inexhaustible source of literary and cultural development of contemporary India.

Thirdly, in investigating ancient Indian literature Soviet scholars search for its social essence, its links with the age in which it was created, with the history of its makers; they bring to light the contradictions, tendencies of its development which reflect the ideology of antagonistic classes and groups of ancient Indian society.

Such an approach to the studies of ancient Indian literature can be observed in the works of P.A. Grintser,[1] I.D. Serebryakov[2] and I.S. Rabinovich.[3]

There is one other characteristic feature which distinguishes Soviet studies of ancient Indian literature from the works of the founders of the Russian school of Indian literary science. The concept of ancient Indian literature has been given a broad interpretation and is no longer confined to Sanskrit literature[4] which was a product of the Aryan civilisation. It now includes the ancient literature of southern India and specifically Tamil literature. Translations and investigations of Tamil literature are evidence of this tendency in the development of Indian literary studies in the Soviet Union.

Speaking of the achievements of pre-revolutionary Russian Indology one cannot disregard its rather one-sided character, for it concerned itself only with the studies of ancient India. Vital changes were wrought in the studies of Indian literature

1) P.A. Grintser. Literaturniye i folklorniye svyazi sanskritskoy obramlyonoy povesti. "Vzaimosvyazi literatury Vostoka i Zapada", M., 1961.

2) I.D. Serebryakov, Drevneindiyskaya literatura. M., 1963.

3) I.S. Rabinovich, Predisloviye k knige Kalidasa. Izbrannoye. M., 1956.

4) Tirukkural, M., 1963.

after the October Socialist Revolution; their scope was substantially expanded and began to include medieval and contemporary Indian literature. Academician A.P. Barannikov was the first to introduce these changes into Soviet Indology. His works and his translations of and commentaries on Indian literary classics are a valuable contribution to this field of science.

In 1934 A.P. Barannikov translated from Hindi *Prem Sagar* by Lallulalji and in the introduction to this work gave an outline of the history of Hindi literature.[1] In 1948 he produced a translation of *Ramacharitamanasa* by Tulsidas supplying it with an interesting commentary.[2] Barannikov valued *Ramacharitamanasa* as a highly poetical and humane work. In the introduction to his translation and in other articles where he analysed the ideological and artistic peculiarties of the works of Tulsidas, he described the author as a great poet whose work was based on lofty philosophical, religious and moral principles.

A.P. Barannikov is also the author of numerous articles on contemporary Indian literature. Among these is the *Kralkiy ocherk literaturi Urdu*[3] (A Brief Survey of the Urdu Literature), investigations of works by the classic of Hindi and Urdu literature, Munshi Premchand,[4] and articles on the influence of Russian literature on the literature of India.[5]

It must be noted that many of these works now seem to be somewhat obsolete; the author often confined himself to the formulation of a question without going into its analysis. Lack of material sometimes accounts for the onesided character of some of the conclusions and appraisals. Yet all of them have retained their scientific value as the groundwork for studies of medieval, modern and contemporary Indian literature in the Soviet Union.

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1) Lallu Lal ji, Prem Sagar, transl. from Hindi, introduction and commentary by A.P. Barannikov, M.-L., 1937.

2) Tulsidas. Ramayana, Ramacharitamanasa (More podvigov Ramy), M.-L., 1948.

3) A.P. Barannikov. Obraztsi sovremennoy prozi hindustani, L., 1930 (Introduction).

4) "Saptasaroj" by Premchand.

5) Indiytsi o russkoy literature: tvorchestvo A.M. Gorkovo v Indiyi: O nekotorikh perevodakh priozvedeniy A.M. Gorkovo na indiyskiye yaziki v knige A.P. Barannikova Indiyskaya filologiya. Literaturovedeniye. M., 1959.

These studies increased in depth and breadth particularly in the middle of the fifties when a sector of Indian philology was established at the Institute of the Peoples of Asia of the USSR Academy of Sciences in Moscow, which was merged by the beginning of the sixties with the Department of Oriental Literature. Within a comparatively short period a collective of scholars working in the field of Indian literature was formed.

Groups of scholars specialising in Indian literature have been created in the Gorky Institute of World Literature in Moscow, in the Institute of Oriental Languages of Moscow University, in Leningrad University, in the Tashkent Institute of Oriental Studies and Tashkent University and in the Department of Oriental Studies of the Tajik Academy of Sciences.

Each of these centres has developed its own specific traditions and trend of specialisation. The Institute of the Peoples of Asia in Moscow lays stress on contemporary problems; extensive study is also carried on in the literatures of the peoples of India and much attention is given to the elaboration of theoretical problems. At the Gorky Institute of World Literature the efforts are focused on the problems of relationship and interaction between the Indian literature and the world literary process. At the Institute of Oriental Languages of Moscow University work on textbooks of Oriental literature is based on the study of the key regularities of India's literary developments. Traditions of Russian Indology are continued at Leningrad University and the Leningrad Branch of the Institute of the Peoples of Asia of the USSR Academy of Sciences which specialise in ancient and medieval Indian literature, Bengali literature and the works of Premchand. A favourable atmosphere for the study of contemporary Indian literature and medieval Persian literature in India has been created at the Institute of Oriental Studies of the Uzbek Academy of Sciences and at Tashkent University. Studies of the works of Mirza Ghalib have been successfully developed at the Department of Oriental Studies of the Tajik Academy of Sciences.

More than 25 theses on Indian literature have been presented for Master's and Doctor's degrees in the Soviet Union; numerous monographs and collections of articles have been prepared, translations of scientific literature and fiction have been made.

In the last ten years, changes in the development of Soviet studies in Indian literature have become more pronounced. The previous philological-descriptive method has given way to a more thorough investigation of the philological base and the application of diverse methods of literary analysis, which has considerably raised the theoretical level of Soviet Indological studies.

Speaking of the key features of Soviet studies in Indian literature which are gradually developing into a separate branch of Indology, one must stress the vast scope of investigation embracing the literatures of the Indian peoples. These include literature in Hindi, Bengali, Urdu, Marathi, Punjabi, Gujarati, Tamil, Telugu and Malayalam. It is contemplated to increase the range of these studies in the near future.

A prominent place is given to the investigation of the literary works of prominent Indian writers, who account for the key trends in the development of the country's national literatures.

Continuing the traditions created by Academician A.P. Barannikov in his analysis of the literary heritage of Tulsidas, Soviet scholars give much thought and time to the study of Indian medieval literature. In recent years, investigations have been made of the works of the great poets of medieval India, Kabirdas,[1] Vidyapati, Mirabai (V.I. Balin) and Vemana (Z.N. Petrunicheva); translations and studies of the works of Surdas (Y. Tsvetkov has prepared a thesis on Surdas and his *Sursagar*), Mukundaram Chakraborti (I. Tovstykh is working on the translation and investigation of *Chandimangal*) and Jayadeva (A. Syrkin has prepared a translation along with analysis of *Gitagovinda*) are among the latest achievements.

New investigations have been published on modern and contemporary Indian literature which include the works of Bengali writers Madhusudan Dutt, Bankim Chandra Chattopadhyaya, Rabindranath Tagore, Sarat Chandra Chattopadhyaya, Nazrul Islam and Manik Bondopadhyaya; Hindi writers Bhara-

1) I.D. Serebryakov, Kabir, "Vostochniy Almanakh", 2nd edition, M., 1958.

V.I. Balin, Stikhi Kabira v perevodakh Rabindranatha Tagora. Ucheniye zapiski LGU, 1961, No. 294, S. Lipkin, I. Rabinovich. Tkach iz Benaresa. Predisloviye k knige, Kabir, Lirika, M., 1965.

tendu Harishchandra, Premchand, Jayshankar Prasad, Suryakant Tripathi Nirala, Subhadra Kumari Chauhan, Sumitranandan Pant, Vrindavanlal Varma, Yashpal, Ramdhari Singh Dinkar and Upendranath Ashk; Urdu writers Mirza Ghalib, Muhammad Iqbal, Mirza Rusva, Krishan Chandar, Saadat Hasan, Manto, Kwaja Ahmad Abbas and Rajendra Singh Bedi; Marathi writers Harinarayan Apte, Mama Warerkar; Punjabi writers Chatrik, Gurbaksh Singh, Amrita Pritam and Mohan Singh; Tamil writers Subramanya Bharati and Kalki; Telugu writers Guruzada Apparao, Viresalingam, Sri Sri; Malayalam writers Vallathol, Sankara Kurup, Thakazhi; Indian authors writing in English Mulk Raj Anand, Narayan, Bhabani Bhattacharya, and others.

In analysing the works of these writers the intention was to show the individual traits of their creative method and its ideological and aesthetic peculiarities.

Studies relating to the work of Rabindranath Tagore, Mirza Ghalib, Iqbal and Premchand have developed into separate branches of Indological literary research.

The works of Soviet scholars on modern and contemporary Indian literature are based on scientific Marxist methodology which treats literature as a social phenomenon that is an integral part of its people's history, which excludes all forms of dogmatism and schematising in the study of literary phenomena and which demands unity of ideological and aesthetic analysis of literary works, overcoming of abstract philological studies, description and accumulation of factual material, its generalisation and theoretical analysis. The application of Marxist methodology to the analysis of literary works gives scholars the opportunity to investigate their problematic character.

Priority belongs to the problem of tradition and innovation which has come to the fore with the analysis of modern and contemporary Indian literature, the appraisal of traditions from the point of the present epoch, the ability to distinguish in the cultural heritage of the past what has become obsolete and what has retained its progressive character.[1]

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1) See I.A. Tovstykh. Dramaturgiya Madhushudona Dotto, "Dramaturgiya i teatr Indiyi", M., 1961.

N.A. Vishnevsky, Indiyskaya odnoaktnaya drama. M., 1964.

E.P. Chelyshev. Sovremennaya poeziya Hindi (Traditsiyi i novatorstvo v tvorchestve Sumitranandana Panta i Suryakanta Tripathi Niraly) M., 1965.

Another key problem is the investigation of the evolution of the aesthetic thought of leading Indian writers, the analysis of the gradual changes that have taken place in their views on the aims and tasks of literature, on the beautiful, on the purpose of human life and man's predestination, of the changes that have affected the image of the positive character in their works.[1]

This problem is integrally linked with the evolution of the conception of man in Indian literature. Thus one finds an essential difference between the humanism of Tagore and that of Premchand, on the other hand the humanism of Premchand is distinguished from that of Nirala or Nazrul Islam in whose works it acquires an active character. In Nirala's 'Badalrag' (Melody of the Cloud) or Nazrul Islam's 'Bidrohi' (Rebel) one comes across the ideas of resistance to oppression, they are permeated with a resolute appeal to struggle for the freedom and happiness of man.[2]

Today an important role belongs to the investigation of the creative method used by Indian writers, the ways, forms and character of the emergence of realism, the development of critical realism and the tendencies of socialist realism, the specific artistic character of romanticism and modernistic currents in contemporary Indian literature and the complex relationship between the realistic and romantic methods, which is a typical feature of this literature.[3]

Soviet specialists study the relationship and interaction be-

1) See E.P. Chelyshev, Evolutsiya esteticheskoy mysli v sovremennoi poezyi Hindi. x Collection "Problemi teoriyi Literaturi i esteriki v stranakh Vostoka", M., 1964, V.P. Chelyshev. Esteticheskiye vozzreniya Rabindranatha Tagora, "Estetika i iskusstvo", M., 1966.

2) See A.P. Gnatiuk-Danilchuk, Evolutsiya kontseptsiyi cheloveka v tvorchestve Rabindranatha Tagora, Speech at 27th World Congress of Oriental Studies, 1967.

E.P. Chelyshev. Evolutsiya kontseptsiyi cheloveka v poeziyi Sumitrandandana Panta, "Ideyi gumanisma v literaturakh Vostoka, M., 1967.

A.S. Sukhochev. Ot zhalosti k cheloveky—k borbe za nego, "Ideyi gumanizma v literaturakh Vostoka", M., 1967.

3) A.P. Gnatiuk-Danilchuk, Stanovleniye realisticheskogo metoda v tvorchestve Rabindranatha Tagora (Raskazy 1891-1905). "Sovremennaya indiyskaya proza" M., 1962.

V.I. Balin. Nachalo tvorcheskovo puti Premchanda i sbornik "Sozevatan' (1909) "Sovremennaya indiyskaya proza", M., 1962. V.I. Balin. Premchand i ego romany "Obitel liubvi" i "Vozdaniye", "Literatury Indiyi", M., 1958.

tween Indian literatures and between these literatures and those of Western countries.[1]

Another problem under investigation is that of the influence of the Indian cultural tradition on the world cultural process. Particular attention is paid to the specific national character of each Indian literature and to the revealing of the general regularities of the literary process in India. In studying the impact of Western literature on that of India one cannot overestimate the results of this influence and it should certainly never to be underrated. The progressive representatives of Indian literature have always looked for support to the best cultural achievements of other countries. They have worked creatively to assimilate the positive experience of other progressive writers and in this way to enrich their national culture. The ideologists of the reactionary forces in India have in their turn resorted to the reactionary ideology and culture of other countries which they found best suited to their taste. Soviet Indologists study each literature of India as an integral part of the multilingual Indian literature in its development and in its relationship with the world literary process.

Of vital importance is the problem of periodisation and the analysis of the general regularities of Indian literary development. Numerous articles have been published in the Soviet Union on the periodisation of Hindi, Marathi and Punjabi literatures.[2]

This problem still remains a subject of controversy which centres around interpreting the character of Indian enlightenment and the question of whether there was a period in medieval

V.A. Novikova. Prozaiki sovremennoi Bengaliyi, "Literatury Indiyi", M., 1958.

E.P. Chelyshev. O khudozhestvennom metode Rabindranatha Tagora. IPA. Kratkiye soobshcheniya, No. 80.

I.S. Rabinovich. Piesa "Puti raskhodyatsya"—kak vazhneishiy etap stanovleniya realizma v tvorchestve Upendranatha Ashka, "Dramaturgiya i teatr Indiyi", M., 1961.

1) E.P. Chelyshev. Znacheniye literaturnikh svyazey v razvitiyi progresivnikh tendentsiy v literaturakh narodov Indiyi, "Vzaimosvyazi i vaaimodeistviye natsionalnykh literatur," M., 1961.

h) See articles of E.P. Chelyshev. Periodizatsiya literaturi Hindi; I.D. Serebryakov. Periodizatsiya penjabskoy literaturi; V.K. Lomshukov. Periodizatsiya Marathskoy literaturi, "Voprosi periodifizatsiyi literaturi narodov Vostoka", M., 1968.

Indian literature kindred to the Renaissance of Europe, among other vital questions of Indian literary development.

Investigation of problems in regard to the periodisation of Indian literatures, bringing out of the specific ideological and aesthetic features of each literary period and comparing literary periodisation with the historical division into periods are among the key requisites for success in the work that is now underway on the surveys of Indian literatures that will make up the popular scientific series, "Literatura Vostoka" (Oriental Literature), intended for the broad Soviet reader. Recent publications include the following surveys of Indian literatures: I.D. Serebryakov, *Penjabskaya literatura* (Punjabi Literature), 1963, 190 pages; I.D. Serebryakov, *Drevneindiyskaya literatura* (Ancient Indian Literature), 1963, 200 pages; I.A. Tovstykh, *Bengalskaya literatura* (Bengali Literature), 1965, 290 pages; N.V. Glebov and A.S. Sukhochev, *Literatura Urdu* (Urdu Literature), 1967, 230 pages; N.V. Gurov and Z.N. Petrunichyeva, *Literatura Telugu* (Telugu Literature), 1967, 250 pages; E.P. Chelyshev, *Literatura Hindi* (Hindi Literature), 1968, 325 pages. The series of surveys on the languages of the Indian peoples will be continued.

Most of these investigations focus their attention on literature and the national-liberation struggle of the Indian people. This problem was first widely discussed in the article of E.P. Chelyshev *Literatura narodov Indiyi v borbe za nezavisimost*[1] (Literature of the Indian Peoples in the Struggle for Independence). Many works of a general character and those analysing works of separate Indian writers deal with different aspects of this problem.[2]

This problem is integrally linked with the investigation of the impact of the ideas of the October Socialist Revolution on Indian literature. The victory of the socialist revolution, the building of socialism in the Land of Soviets and the growth of the people's socialist consciousness throughout the world are exerting an ever-increasing influence on the spiritual life of

1) See Collection of Works "Nezavisimaya Indiya", M., 1957

2) See V.A. Novikova, Patrioticheskiye motivy v bengalskoy poeziy vtoroy poloviny 19 veka, 25 World Congress of Oriental Studies, M., 1960.

D.M. Goldman, Otrazheniye narodnovo vosstaniya 1857-1859 gg. v. tvorchestve V. Varmy, "Sovremennaya Indiyskaya proza".

the Indian people and all mankind. Progressive literature has become a key factor in the development of the literary process in India. The study of the ways and forms of its development has become a prime task of Soviet specialists in Indian literature.[1]

One of the key aspects of this problem is the study of the influence of Maxim Gorky's works on Indian literature. It was first raised in the works of Academician A.P. Barannikov back in the thirties, and lately received further development in the collection "*Gorky i literatura narodov Vostoka* (Gorky and the Literature of the Peoples of the East).[2]

The above-mentioned problems have come to the forefront due to the extensive work that is being done by Soviet Indologists working in the field of literature with other scholars on the ten-volume History of World Literature.

Studies of Indian literature are greatly stimulated by conferences that are held on key theoretical literary problems with broad participation of scholars specialising in the literatures of the peoples of Asia. These conferences are usually preceded by lengthy discussions published by the journal *Narody Aziyi i Afriki*. Such a comprehensive analysis of Oriental literature enables scholars to investigate more thoroughly the specific national character of each literature and to bring out the general regularities of literary development in the countries of Asia. The final results of such conferences and discussions are reflected in the publication of themewise collections.[3]

Soviet specialists in Indian literature work in close contact with Indian litterateurs which enables them to draw a much broader parallel of different viewpoints and to be well informed about the latest achievements of their Indian colleagues. In this respect an important part is played by joint Indo-Soviet investi-

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1) E.P. Chelyshev. Velikiy Oktyabr i indiyskaya poeziya, "Velikiy Oktyabr i mirovaya literatura", M., 1967.

2) V.A. Novikova. M. Gorky v perevodakh na Bengalskiy yazik. "Vestnik LGU", 1951, No. 8

E.P. Chelyshev. M. Gorky i indiyskaya literatura "Gorky i literatura narodov vostoka," M., 1968.

3) Problemi stanoveleniya realizma v literaturakh Vostoka, M., 1964, Ideyi gumanizma v literaturakh Vostoka, M., 1967. Voprosy periodizatsiyi literaturi narodov Vostoka, M., 1968.

gations of literary problems.[1] Soviet specialists take part in different scientific conferences, meetings and seminars where they carry on discussions and exchange viewpoints with Indian literary workers. Indian specialists in literature often deliver lecturers at Soviet scientific and educational centres. Soviet audiences have enjoyed the lectures of Prof. Suniti Kumar Chatterji, Prof. Hazari Parasad Dwivedi, Dr. Nagendra, Shri Gopal Haldar, Prof. Ala Ahmad Sarur and Shri Krishna Kripalani among many others.

In their work Soviet Indologists often refer to the studies of their Indian colleagues, several of which have been translated into Russian.[2]

1) See Collection "Rabindranath Tagore. K. stoletiyu so dnya rozhedeniya," M., 1961.

2) In recent years Russian translations have been published of Ehtesham Husain's "History of Urdu Literature," Istoriya Literaturi Urdu, 1961; S.S. Chauhan's "A Survey of the History of Hindi Literature," Ocherk istoriyi literaturi Hindi, 1960; Istoriya indiyskikh literatura, edited by Nagendra, 1964.

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E.P. Chelyshev

On the Translation of Indian Literature in the USSR

Soviet studies in Indian literature are closely linked with the translation and publication of Indian literary classics and other works of Indian writers into Russian and other languages of the Soviet peoples. The Russian public has always evinced a profound interest in India and in the life of its people, creators of remarkable spiritual and material monuments of culture.

Translating and publishing work of Indian fiction—a perennial source of additional knowledge on India has since long become an established tradition in Russia. Thanks to the efforts of Russian Orientalists and literary workers many remarkable works of Indian classical literature were available to the Russian reader even at the end of the 18th century. Many translations of Indian literary masterpieces that were made more than 150 years ago have retained their cognitive significance. These are first of all the *Bhagvadgita*[1] published in 1788

1) Baguat-Geta ili basedy Krishny s Arzhunom s primechaniyami, perevedenniye s podlinnika pisanogo na drevenem Braminskom yazike, nazivayemom sanskrit, na-angliyskiy as sego na rossiyskiy yazik, A.A. Petrorovym, M., 1788.

(translated by A.A. Petrov), scenes from *Shakuntala*[1] translated by the historian and writer A.I. Karamzin in 1792, the *Tale of Nal and Damayanti*[2] prepared by the poet V.A. Zhukovsky (1844). The latter was highly appraised by the great Russian critic V.G. Belinsky who wrote that this translation had "immensely enriched Russian literature."[3]

It was then that the Russian people were first able to see the splendid vistas of a new, unexplored world; through its magic veil of mythology they caught a glimpse of the country's actual life, and were finally able to understand the greatness of the Indian people's spirit and to estimate at their true worth the artistic treasures that were created on the bountiful Indian land. N. Berg, one of the first translators of the Mahabharata, whose translation of the tale of Sund and Upasund was published in the *Moskvitayanin* (1851), wrote of the particularly truthful depiction of life given in this literary piece. "The foundations of the law and social life, human passion and all that makes man superior to his passions, if one comes across this in Mahabharata one will find this in real life, if this is missing in Mahabharata, it will not be observed in the surrounding world."[4]

More than 150 years ago the great Russian poet A.S. Pushkin said that the Russian people had never been known to display coarse amazement at or ignorant contempt for that which was alien to them. Developing this idea, Academician A.P. Barannikov was quite right in noting that ". . while Britain and France struggled for power over India the development of Indology in those countries at that period (and in subsequent periods) was promoted by their colonial policy, whereas in Russia Indology pursued purely cognitive aims and reflected the interest of the Russian public in the original culture of India."

The interest of the Russian reader in Indian literature began

1) Kalidasa, Stseny iz Sakuntali, indiyskoy dramy, Translation, Introduction and commentary by N.M. Karamzin. "Mosk., zhurnal," 1792, part 6, Book 2 & pp. 125-156; book 3, pp. 294-323.

2) Nal i Damayanti, Indiyskaya Povest. Translated by V.A. Zhukovsky, M., 1957.

3) V.G. Belinsky, Collected Works. vol. 8, M. 1955, pp. 112-113.

4) Sund i Upasund (Iz Mahabharata) Trans. N. Berg. "Moskvityanin," 1851, part 4, No. 14, Book 2, pp. 97-116.

to grow immeasurably after the October Socialist Revolution, Translation of Indian literature acquired a purposeful character and unprecedented scope. Translation and mass publication of the best works of Oriental literature, including those of Indian authors, was begun in the USSR in 1918 on the initiative of Maxim Gorky, who stressed the particular significance of this work as one of the links in the achievement of a cultural revolution that would give unrestricted opportunities for the development of the human personality. Gorky wrote, "We have to build up a new intelligentsia and this can be achieved only by means of the book."

The foundations that were laid by Gorky in the first years of the Soviet State gave outstanding results: between 1918 and 1967 over 500 books by more than 70 Indian writers were published in the Soviet Union. They have been translated into 32 languages of the Soviet peoples, the total edition amounting to some 25,000,000 copies. Among these works those of Rabindranath Tagore got the pride of place. More than 4,000,000 copies of 124 books by him have been published in 22 languages of the Soviet peoples—no other country in the world can boast of such gigantic development in translation and publication of literature.

One can discern two aspects in the work of translation and publication of Indian literature in the Soviet Union. The first concerns translations of Indian fiction which are published in large editions to meet the demands of the Soviet reader. The second deals with the publication of the most outstanding Indian classics of literature. These are scientific translations of works referring to ancient and medieval times which are meant for specialists in literature, historians, ethnographers and other scholars,

The translations of *Mahabharata* (B.L. Smirnov, V.I. Kalyanov)[1], *Upanishads* (A.Y. Syrkin)[2] and *Panchatantra*

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1) Mahabharata, Adiparva. Book I. Trans. from Sanskrit and commentary by V.I. Kalyanov. M.L., 1950.

Mahabharata. Vol. 1-5, Trans. from Sanskrit, introd. and comment. by B.L. Smirnov. Ashkhabad. 1955-61.

2) Upanishady. Trans. from Sanskrit and comment. by A.Y. Syrkin. M., 1967.

(A.Y. Syrkin)[1] have won high praise from specialists. Works of ancient Indian literature are usually published in two variants: scientific and literary translations. *Panchatantra*, for example, came out in a scientific translation which was published in the *Literaturniye pamyatniki* series (total edition: 12,000 copies), and in a literary translation produced by *Gosudarstvenoye izdatelstvo khudozhestvenoi literaturi* (total edition: 30,000 copies). The same publishing house accounts for the publication of a literary translation of Shudraka's well-known drama *Glinyanaya provozka* (Mrichchakatikam)[2] (total edition: 35,000 copies) by the talented Indologist, the late V.S. Vorobyov-Desyatovsky, of 25 *raskazov Vetaly* (25 Tales of the Baital) by I.D. Serebryakov, of selected works by Kalidasa—*Shakuntala*, *Malyavika i Agnimitra*, *Muzhestvom dobitaya Urvashi*, and *Oblako-vestnik*[3] whose translation into verses was done by the poet K. Balmont and the Indologist P. Ritter in 1956 (total edition: 30,000 copies). Scientific translations of *Mahabharata* produced by Soviet Sanskritologists have been published together with literary translations of separate parts of this work which are intended for the general reader of fiction. Goslitizdat has published a free poetic translation of a fragment of this work, *Sozzheniye zmey*[4] by the poet and translator of Oriental literature S.I. Lipkin. Ancient Indian literature is also published in special editions meant for children and adolescents (*Ramayana* and *Panchatantra*, among others).

Soviet workers in Indian literature are often asked about the principles that guide them in their selection of Indian literary works for translation and publication. They regard this work first of all from the point of restoring the missing links in the chain of world civilisation, acquainting the Soviet people with the principal cultural treasures of other countries and consolidating friendship and mutual understanding between the

1) Panchatantra. (Sbornik Indiyskikh basen). Trans. from Sanskrit and commentary by A.Y. Syrkin, M., 1958.

2) Shudraka. Glinyanaya povozka. Drama. Trans. from Sanskrit and Prakrita, introduction and comment and by V.S. Vorobyov-Desyatovsky. Poems translated by V.S. Shefmer, M., 1956.

3) Kalidasa Shakuntala. Drama. Trans, from French by K. Balmont. Introd. and comment. by I.S. Rabinovich. M., 1955.

4) Sozzheniye zmey. Skazaniye iz Indiyskovo eposa Mahabharata. M., 1958.

poeples of the Soviet Union and other nations.

Preference is given to works that give a most exhausting picture of the best traits of the Indian national character, a true depiction of the people's past and present, of their most cherished hopes and aspirations. Thus the chief criterion is the "'popular character" of the work, this term being regarded not as the mere depiction of the people's life but as the reflection of the most essential national features, particularly the national spirit of the people, and the discussion of problems of nationwide significance. Works of this kind include Tagore's novels *Gora* and *Dom i mir* (The Home and the World), Premchand's *Godan* and *Polye bitvi* (The Battlefield), Yashpal's *Lozhnaya pravda* (The False Truth), Krishan Chandar's *Kogada probuzhdayutsya polya* (When the Fields Come to Life), Bhabani Bhattacharya's *Osedlavshiy tigra* (He Who Rides the Tiger), Mulk Raj Anand's *Kuli* (The Coolie) among others, all of which have become highly popular in the Soviet Union. All of these works are of nationwide significance for they reflect the key contradictions of their epoch, the understanding of which is of tremendous importance for the people. In these works the reader finds the prime requisite that accounts for their popular character : the author depicts a problem of nationwide significance in the interests of the people.

The popular character of a literary work is determined not only by the general ideological tenor of the writer. Its prime criterion is the particular artistic quality of the work which is achieved through the writer's talent, culture, life experience and loftiness of aesthetic ideals. Soviet scholars speak of the social significance of a literary work in the broad sense of the term, meaning all that promotes the development of a person's social values. The lyrics of Kabir, Mirza Ghalib, Tagore, Iqbal, Vallathol, Sumitranandan Pant and Subramanya Bharati which have received wide acclaim among the Soviet readers do not always raise problems of great social significance yet they give a comprehensive picture of man's inner life and his feeling for nature, show the most subtle shades of man's amorous experience, which ennoble the reader's spiritual world and acquaint him with new aesthetic values. The problem of man is the key problem of nationwide significance, which has a direct bearing on the interests of the mass of the people striving for liberation.

Thus, by concentrating on man's inner world and reflecting his historical environment. lyrical poetry is able at the same time to raise problems of nationwide significance and depict them in the interests of the people. The popular character of Tagore's lyrics is accounted for by the fact that they give the reader a picture of man's noble features and lofty ideas and thus stimulate the people's spiritual development.

This places the humanistic quality of a literary work among the major criteria that should be used in selecting it for translation. The novels and stories of Sarat Chandra Chattopadhyaya, Premchand and Yashpal are aesthetically valuable for their unique ability to bring out the vast spiritual possibilities inherent in the common people of India. The problem of the significance and self-value of the human personality and its constant enrichment through the development of man's social ties occupies the foremost place in the works of these writers.

There is an anti-democratic tendency in contemporary Indian literature which seeks to bring to the forefront social situations, personal feelings and experiences which are aloof from the life of the people and are the product of the writer's individual standpoint. This tendency stresses man's alienation from society and the severing of all stable connections among the people. Works of contemporary Indian writers that stress the aesthetic value of phenomena interesting only from the point of view of the writer do not acquire artistic significance and remain at best a document relating to the writer's personal life. They do not attract the Soviet publishing houses.

In selecting the works of Indian writers the aim is to increase the Soviet reader's knowledge of Indian literature in the complex national diversity of its different currents, aspects and genres. Now translations are made directly from Hindi, Urdu, Sanskrit Pali. Bengali, Marathi, Gujarati, Punjabi, Tamil, Telugu, and Malayalam,

Although the stress is on the writers of the realistic school, it is the goal of Soviet publishing houses to bring out all that is aesthetically valuable in the work of writers belonging to other literary trends and schools. The religious-philosophical poetry of Tulsidas and Kabir, the romantic lyrics and symbolic drama of Tagore, the *Chhayavad* works of the Hindi poets Nirala and Pant have won special popularity in the Soviet Union. Soviet

readers can also acquaint themselves with the works of other Indian authors who have different ideological and aesthetic viewpoints. The collection of works by young Indian poets, published in 1960 include the verses of such Hindi poets of the experimentalist school as Dharmavira Bharati and Sarveshvar Dayal Saksena.

Consideration is also given to the writer's popularity in his country and to the appraisal of his works by Indian critics. The works of young Indian writers who may one day play a noteworthy part in Indian literature are also selected for translation; several years ago Soviet readers were able to acquaint themselves with the works of such Hindi writers as Rajendra Yadav, Markandey and Mohan Rakesh among several others.

The works of Indian writers are published from Moscow, Leningrad, Tashkent, Dushanbe, Kiev, Tbilisi, Riga and many other cities of the Soviet Union. This work has attained particular scope at the *Gosudarstvenoye izdatelstvo khudozhestvenoi literaturi* and the Progress Publishers in Moscow where the best works of foreign writers, including those of India, are studied, reviewed and selected for translation by specialists in literature working in close contact with foreign writers and specialists in the history of literature. The translation work is done by a wide range of specialists which includes professional translators, scholars in the history of literature, teachers of foreign languages, workers of different organisations and students with a good knowledge of foreign languages. The translator's section in the Union of Soviet Writers and the Institute of the Peoples of Asia account for much of the work in generalising the experience of translation work that is carried on in the Soviet Union.

The Soviet school of translation seeks to attain the highest degree of accuracy and vividness in the transmission of artistic images, to preserve as much as possible of the original work, to give the Soviet reader the fullest impression of the translated material.

Soviet translators are faced with the task of making the literary treasures of other people accessible in equal measure to all the peoples of the multinational Soviet state. There is still a lack of specialists, particularly in the Indian languages, in the national Republics. That is why translation into the national languages of the Soviet people often has to be done from the Russian translation of the original. Due to the fact that the

study of Indian languages in the Soviet Union has increased in scope Russian is becoming an intermediary not only between the languages of India and the Soviet Union but between those of India and several other countries as well. This explains the growing responsibility of translators from the Indian languages into Russian and the high demands to the quality of translation, for only a translation where full value of the original has been correctly preserved can convey to the reader the wealth of ideas that make up the essense of the diverse aspects of Indian culture.

In characterising some of the principles observed in translating from the Indian languages into Russian it is essential to note that these principles are not regarded as a dogma but allow the translator much freedom in regard to both poetry and prose. The aim of the translator is to acquaint the reader with the exact content of the original work without exaggerating its merits or belittling its ideological and artistic value. This is achieved by a creative approach to the language into which the work is translated, by waging a resolute struggle against over literal rendering. Unfortunately, one still comes across literal translations which distort the original charm of the work and impoverish the native language of the translator.

In this connection it is necessary to draw a definite line between scientific and literary translation, for the confusion of these two genres usually affects the merits of the original work. Note must also be taken of the insufficient artistic value of the translations done 10-15 years ago when only the first steps were being taken in translating from several Indian languages and the translators lacked professional experience. This concerns first of all the Russian translation of Premchand's novel *Zhertvennaya korova* (Godan)[1] published by Goslitizdat (total edition: 90,000 copies). However these shortcomings are steadily being eradicated, translators from the Indian languages are improving their skill. One can already speak of the high artistic value of the following novels: *Rastrata*[2] (Ghaban) by Premchand (100,000 copies), *Lozhnaya pravda*[3] (Jhootha Sach)

1) Premchand. Zhertvennaya korova M., 1956.
2) Premchand. Rastrata, M., 1961.
3) Yashpal, Lozhnaya pravda, M., 1963.

by Yashpal (75,000 copies), *Perekrestok*[1] (Chaurangi) by Sankar (50,000 copies).

An important problem, a subject of much controversy both in the Soviet Union and abroad is whether poetry can be translated. In the 18th-19th centuries the trend was to adapt the original work to Russian reality, which was something quite opposite to the usual word-for-word translation. It made the reader forget that he was dealing with a translation, for the latter acquired the character of the original work. An example of this kind is the remarkable free rendering of the chapter on Nal and Damayanti from *Mahabharata* by the poet V. Zhukovsky.

Confronted with the difficulties of translating from the Indian languages, and specifically from Sanskrit into Russian, the first translators of ancient Indian literature usually resorted to free translation. Among these was the Russian Sanskritologist N. Berg who published in 1851 a poetical translation of the tale of Sund and Upasund "My translation of Sund and Upasund," wrote Berg, "is remote from the original work. It is more an imitation than a translation..for my aim was to make it more accessible to and convenient for the reader..We are used to translating from the European languages and know all the requirements of this work. Translation from Sanskrit is quite another thing. As compared with Sanskrit our languages are as a one-string violin next to a four-string one: we shall never be able to take all its notes and tones no matter how long our fingers may be." In his translation Berg replaced the traditional Sanskrit form of verse by quatrains reminiscent of Nekrasov's poem *Komu na Rusi zhit khorosho* (For Whom is Life in Russia Worth Living).

The same approach to translation work has been observed in India. For an example one can see the translation of Goldsmith's poetry into Hindi by Pandit Sridhar Pathak.

V. Briusov, well-known Russian poet of early 20th century, is said to have observed that it was impossible to transmit the work of a poet from one language into another, but that it was just as impossible to relinquish such a desire.

What are the grounds for such a statement? First of all the difficulties inherent in each translation work and specifically

1) Sankar, Perekrestok, M., 1968.

that of poetry: differences in the formal elements of poetic form, the impossibility of reproducing in a number of cases the formal character of different poetic features. That is why Soviet translators of poetry do not try to squeeze in the peculiarities of one language into the framework of another, to artificially transplant the lexical and phraseological constructions and poetical forms and measures of one language into another.

By acknowledging the principle of translatability, translators admit the possibility of making a full-valued translation. That is achieved by proceeding from a complex of units taken as an integral whole in which they acquire their concrete meaning and not in isolation which often makes it impossible to render them into another language.

In the Soviet Union Indian poetry is being translated on an unprecedented scale. Translations of Kalidasa by the well-known Russian poet K. Balmont, Kabir by S. Lipkin, the poetry of Tagore by B. Pasternak and Efron, Nirala and Pant by A. Akhmatova and S. Severtsev, among others have won wide acclaim.

A big hindrance to improvement of the quality of poetical translations is the problem of "interlinear" translation. Poets who translate Indian poetry without a knowledge of the language are compelled to make use of interlinear, word for word, prose translations made by specialists in Indian languages. This usually affects the artistic value of the poetic translation and often results in misinterpretation of the original.

In translating Indian literature into Russian, difficulty arises in transmission of the national character of the original work, the specific realia of Indian culture. It stands to reason, of course, that to give a correct interpretation of the local colour the translator must have a good knowledge of the actual state of things depicted in the original work. This is a vital point of the theory of translation; its precise observance will automatically explain the problem of translatability. Only that translator who has thoroughly studied the life and morals, the history and culture of the people whose literature he is translating, and who has managed to find in his native tongue the precise means of transmitting the national character of the original work will produce a translation of real value. This is not an easy tasks, and it still remains a fact that the majority of errors

and shortcomings involved in translation arise from the inability to mobilise the means inherent in one's native language for the transmission of the specific features of the original work.

Indian translators have to tackle the same difficulties. Chhavinath Pandey, one of the first Indian translators of Gorky's *Mat* (Mother) into Hindi wrote in an introduction to his work done in the middle of the thirties. "I have retained in the translation only those specific Russian traditions and peculiarities of every-day life which I was able to fit into Indian form, others I have simply left out."[1]

A translator of Indian poetry into Russian comes across the poetical image of the cow which is used by Indian poets to depict such traits of women's character as maternal love, devotion, gentleness, or even beauty and tranquil sublimity. In Russian poetry the image of the cow would have nothing in common with these features; comparison with a cow would place the stress on such qualities as clumsiness, coarseness, lack of shapeliness, grace, etc. There can be no set solutions in cases like this: everything depends on the taste and poetical intuition of the translator whose task is to find an image of Russian poetry that would be similar in content. It would be utterly out of the question to mechanically transmit Indian images on to Russian ground for the figurative thought of different peoples have their own specific peculiarities.

Soviet translators of Indian literature for the mass reader, find it more expedient to explain local peculiarities through the text itself rather than to overburden the translation with voluminous commentaries.

A typical shortcoming in the translation of several works of Indian prose recently published in the Soviet Union is the levelling off of the distinctions between the writers' individual styles. The translator must be a subtle connoisseur of the specific style and manner of writing used by different authors and must work to transmit the creative peculiarities of each style through his native tongue. This is a difficult task that demands a constant search for adequate stylistic devices and means.

It must be noted that the finest translations of Indian poetry

1) "Man ka hriday" (The Mother's Heart), Delhi, 1933.

were done by Russian poets who turned to the lyrics of those Indian poets whose ideological and aesthetic cast of mind was akin to theirs. Thus many Russian poets attempted to translate Tagore, but the best translations were made by B. Pasternak. The symbolic poems of Nirala and Pant proved particularly successful with Anna Akhmatova. Battle should be given to stereotyped devices that overburden the translation and destroy the specific character of the author's styles and they should be vanquished.

Soviet translators of Indian literature have many worthy translations to their credit. They are still faced with numerous problems the solution of which will have a direct bearing on the improvement of their professional skill. The further development of the theoretical groundwork of translation will be an important step in this direction.

8

A.Y. Syrkin

Studies of Ancient Indian Texts in the USSR

Among the achievements of world culture a notable place belongs to ancient Indian literature. Reflecting the complex ideological and emotional world of its people with great artistic inspiration and profundity, it long back crossed the borders of the country to become not only an object of interest to the specialist but also to the lay reader whom it rouses emotionally and intellectually. Indian literary works have become an integral part of world culture. One has only to recall the unprecedented influence of *Panchatantra*, the Sanskrit collection of fables on the short story of other countries, in particular its impact on the 11th century literature of ancient Rus, or the transformation of plots from Buddhist lores into the legends of Varlaam and Ioasaf, and through the latter on the Songs of Prince Ioasaf that were popular in Russia for many centuries. "What India has already contributed to the spiritual treasurehouse of mankind", wrote Academician S.F. Oldenburg, "is immortal and allows us to speak of its outstanding role in world literature."[1]

Thus the investigation of ancient Indian manuscripts is of

1) S.F. Oldenburg, Indiyskaya literatura,—"Literatura vostoka," issue 1, Pb., 1919, 23.

great significance not only for the study of India. Shedding light on one of the world's oldest cultures it also helps to comprehend more fully certain features of Russian culture. The first steps along this road were taken in Russia almost 150 years ago. As the size of this essay does not allow for a detailed description of all the works that have been produced within this period, the author will confine himself to the most essential stages in the studies of Russian and Soviet Indologists.[1]

The first Russian translations of ancient Indian classics, which were as a rule re-translations from Western languages, appeared at the end of the 18th century. Though these publications are of no particular scientific value they show the interest of Russia in Indian culture. At the time of their publication these works played an important role in acquainting the reader with some of the masterpieces of ancient Indian literature. In 1788 A.A. Petrov published his translation of the English version of *Bhagvadgita*. A few years later the outstanding Russian writer and historian N.M. Karamzin began the publication of *Shakuntala* of Kalidasa, which he translated from German (1792-1802). Re-translations and renderings often produced on the basis of translations into other languages were typical for that period. The practice continued until the first decades of the 20th century,[2] when the development of the Russian school of translation made re-translation no longer necessary. Special credit should be given to a number of translations and renderings done on a high poetical level by prominent Russian poets. Mention among them should be made first of all of *Nal and Damayanti*, an extract from *Mahabharata*, first published in Russian by the poet V.A. Zhukovsky in 1844. This work occupied a prominent place in Russian

1) For a closer acquaintance with the works mentioned below see Bibliografia Indiyi, M., 1965; V.I. Kalyanov, Izucheniye sanskrita v Rossiyi—"Uch. Zap. Leningradskogo Gos. Un-ta," N. 304, Istoriya stran vostoka, 1962, p. 140-167; also Ob izucheniyi sanskrita v Sovetskom Soyuze (same author)—"Vestnik Leningradskovo Un-ta," 1957, N. 8, (seriya istoriyi, yazika i literaturi, Ed. 2, p. 23-36); V.G. Erman, Izucheniye drevney Indiyi v Leningrade—"Uch. Zap. In-ta Vostokovedeniya," v. 25, M., 1960, p. 150-161; G. Zograf. Indian philology, M., 1968, p. 31.

2) These included e.g. translations of *Dhammapada*, *Sutta nipata* and Buddhist *suttas* among others by N. Gerasimov (1898-1900), of *Ramayana* by Y.A. Romensky (1902) M.

poetry. Another example of elegant literary production are the translations from *Ashvaghosa* (1913) and Kalidasa (1916) by the poet K. Balmont.

Russian Indology began to make worthy contributions to world science from the very outset. Credit for many of its achievements goes to the valuable collections of manuscripts available at the Asian Museum of the Russian Academy of Sciences in St. Petersburg. Of special significance is the description of the museum's Sanskrit manuscripts which was begun by R.K. Lenz (1808-36)[1] and continued by other Russian Indologists. Lenz is also the author of an investigation on *Lalitvistara* (1836). P.Y. Petrov (1814-75)[2] one of the first Russian Sanskritologists, taught Sanskrit at Kazan and later at the Moscow University. Author of investigations of *Ghatakarpara*, *Gitagovinda* and some other Indian classics, he prepared the groundwork for scientifically qualified Russian translations from Sanskrit. Beginning with 1835 he translated a number of extracts from the Mahabharata (relating to Nal and Savitri among others). Several translations from Sanskrit were produced in the middle of the last century by K.A. Kossovich (1815-93)[3]: extracts from *Kathasaritsagara* by Somadeva, *Mahabharata* and *Rigveda*. He is the author of a series of investigations on ancient Indian epos.

Q. Bohtlingk (1815-1904)[4], an eminent Sanskritologist whose name is closely linked with the Russian Academy of Sciences, deserves special credit for his *Bolshoi Peterburgsky Slovar Sanskrita* (Great Petersburg Dictionary of Sanskrit) published jointly with W. Roth in 1852-75, which among his other works has retained its scientific value to this day. O. Bohtlingk published, commented on and translated into German classical texts including *Shakuntala* by Kalidasa (1842), *Mrichhakatika* by

1) See G.A. Zograf, Robert Khristianovich Lenz (1808-36), "Unchen. Zapiski Leningradskogo Gos. Un-ta," N. 279, 1960, p. 31-38.

2) See A.S. Shofman, Russki Sankritolog P.Y. Petrov, —"Ocherki po istoriyi russkovo vostokovedeniya," Coll. III. M., 1960, pp. 126-146.

3) S.F. Oldenburg. K.A. Kossovich,—"Biograficheskу slovar profesorov i prepodovateley. Imp. S.-Peterburgskovo universiteta", 1869-1894 v. 2, SPb., 1898, pp. 346-354.

4) S.F. Oldenburg, Bohtlingk Otton Nikolayevich.—Materiali dlya biograficheskovo slovargya deistvitelnikh chle nov Imp. Akademiyi Nauk," part I, Pg., 1915, pp. 53-59.

Shudraka (1877), *Brhadaranyaka* (1899), *Chhandagya* (1884) and some other Upanisads; the grammars of Bopadeva (1847) and Panini (1887) a dictionary of synonyms by Hemchandra (jointly with Ch. Rieux, 1847), etc. He is the author of numerous textological works dealing with ancient classics (*Panchatantra, Hitopadesha*), a three-volume corpus of ancient Indian apophthegms (Second edition. 1870-73), a Sanskrit anthology which went through several editions (1845, 1877, a.o.). It is difficult to find an Indologist equal to O. Bohtlingk in depth and thoroughness of philogological analysis in regard to so wide a range of material.

I.P. Minayev (1840-90)[1] an outstanding Indologist of the last century, is the founder of the Russian school of Buddhology. During his travels in India he collected a significant number of manuscripts which included *Pratimoksha Sutta*, a Buddhist service book (1869), and *Mahavyutpatti* (2nd edition, 1910-11), among others which were investigated and published by the scholar. The work of I.P. Minayev was distinguished for its exceptional breadth of scientific outlook. Author of several fundamental investigations of Sanskrit and Pali texts, he was highly interested in Indian folklore. He published in 1875 a collection of such materials collected in Kumaon, studied new Indian languages and the geography and ethnography of contemporary India. Writing of the interest displayed by Russian Orientalists in India in his work "Ob izucheniyi Indiyi v russkikh universitetakh" (On the study of India at Russian Universities) published in 1885, he stressed that "whatever its significance for world history..it is our task to study new India as well as old India.."[2] The scientific school of I.P. Minayev produced such eminent Indologists as S.F. Oldenburg, F.I. Shcherbatsky, D.N. Kudryavski and N.D. Mironov.

In the last decade of the 19th century and at the outset of the 20th, Russian Indology produced a number of remarkable investigations: the work of the eminent linguist F.F Fortunatov on *Samaveda* texts (1875), an analysis of Vedic monuments by D.N. Ovsyaniko-Kulikovsky (1884, 1887), the publication of separate *sutras* by F. Knauer (1897). D.N. Kudryavsky

1) On the different aspects of his work see: Ivan Pavlovich Minayev, Collection of Works, M., 1967.

2) Quoted from above-mentioned collection, p. 9.

investigated the *grihyasutras* (1896) and translated *Hitopadesha* (1908). P.G. Ritter contributed the investigation and translation of Dandin's novel *Dashakumaracharita* (1898, 1928); he is also the author of a splendid poetical translation of Kalidasa's poem *Meghaduta* (1914). N.D. Mironov made a study of Jain texts—*Dharmapariksa* by Amitagati (1903) and *Nyayapravesa*, the works of Dignaga (1911), and other classics—and gave much of his time to describing the manuscripts of the Asian Museum and the Russian ɟublic Library (1914, 1918). S.D. Elmanovich produced a translation of *Manavadharmashastra* (1913). The classics of ancient Indian literature were at that time extensively studied by V.F. Miller, M.Y. Kalinovich, A.A. Stal-Golstein, among others.

The work of S.F. Oldenburg (1863-1934)[1], like that of his teacher I.P. Minayev, was characterised by an exceptionally broad scientific oulook. Oldenburg studied written Buddhist classics and specifically the *Jatakas* (1893), Sanskrit manuscripts discovered in Kashgar (1898), Mahabharata (1897, 1904 a.o.) and extracts from Indian folklore. He was also an able scientific organiser; in 1897 was begun the publication of the *Bibliotheca Buddhica* series, which attained world-wide acclaim. By 1962 it already comprised 32 volumes which included a number of exquisitely published Sanskrit and Pali texts. F.I. Shcherbatsky (1866-1942)[2], a great Buddhologist of his time whose works are still republished and valued by scholars throughout the world, those of India included,[3] actively participated in it. Among the Buddhist texts that have been investigated and published by this outstanding scholar one finds an interpretation of Dharmottara's *Nyayabindutika* (1909), a textbook of logic by Dharmakirti (1903), the works of *Yashomitra* (1918, 1931), *Madhyanta-Vabhanga* (1936). A number of texts have been analysed in his works on the Buddhist theory of the soul (1919), on the meaning of *dharma* (1923) and *nirvana* (1927), and in his

1) F.I. Shcherbatsky. S.F. Oldenburg kak indianist—"Zapiski Instituta vostokovedeniya AN SSSR," IV. M.-L., 1955, pp. 23-30.

2) V.I. Kalyanov. Akademik Fyodor Ippolitovich Shcherbatsky. "Izvestiya AN SSR. Otdel literaturi i yazika," M., 1946-v. 5. 3rd Ed., p. 245-252.

3) See D.N. Shastri "Shcherbatsky's Contribution to Indian Philosophy" —*The Modren Review*, Calcutta, 1953, Vol. 93, No. 2.

fundamental two-volume *Buddhiyskaya logika* (Buddhist Logic) (1930-32). Contrary to Minayev whose scientific interests centred around Buddhism, Shcherbatsky and Oldenburg concentrated on the classics of northern Buddhism which were in closer contact with the culture of some peoples of Russia, Shcherbatsky's interests covered an extremely wide range of problems dealing with Indian culture; this is seen from his works reflecting the study of scientific, philosophic and aesthetic Indian texts. They dwell on the theory of Indian poetry (1902), the scientific achievements of ancient India (1924), on the history of materialism in the country (1927) among others. He is the translator of the recently (1964) published *Dashakumaracharita* by Dandin.

The last decades of the work of Oldenburg and Shcherbatsky account for their generous contribution to the development of Soviet science. This points to close continuity of the works of Soviet scholars with the best traditions of Russian Indology which had scored outstanding success in the study of ancient Indian classics, analysing the latter in their direct connection with broader problems of India's history and culture. Similar continuity is observed in the noteworthy achievements of Shcherbatsky's students in the twenties and thirties. These include E.E. Obermiller's (1901-35) *Abhisamayalamkara* (1929), A.I. Vostrikov's (1904-39) *Vasubandhu logics* (1934) and other monuments of Indian and Tibetan literature; M.I. Tubyansky's (1893-43) *Nyaypravesha*. In 1930s a group of Leningrad Indologists (S.F. Oldenburg, E.E. Obermiller, A.I. Vostrikov, B.V. Semychov) working under the guidance of Shcherbatsky and with his direct participation, translated and prepared a commentary of Kautilya's *Arthashastra*, a great classic for the study of the socio-political life of ancient Indian society. This was published together with a detailed appendix in 1959 (prepared for publication by V.I. Kalyanov). Several investigations and translations of Sanskrit texts, combining philological preciseness with fine literary qualities, have been produced by R.O. Shor (1893-1939). Such are her works on the language of Rigveda (1927), investigations and translations of extracts from *Bharatakadvatrimsika* (1924, 1929), from *Panchatantra* (1930), and an analysis and translation of *Vetalapanchavimshati* by Shivadasa (1934, 1939). The interests of B.A. Larin (1893-1964) were

focused on the problems of ancient Indian poetry; treatises of Vamana and Anandavardhana (1927, 1957). He is also the author of several translations of Vedic hymns (1924).

It is characteristic of most investigations conducted by Soviet Indologists at present to combine the study of concrete texts with broader problems of Indology, the investigation of specific features of Indian culture with the problematic study of the relevant subjects (linguistic and scientific description, genesis of literary forms and genres, the character of social relations in ancient Indian society, and so forth). A prominent role in the organisation of this kind of work was played by the eminent Tibetologist and Indologist Y.N. Roerich (1902-1960)[1] who upon his return to his native land headed a group of Indologists at the Institute of Oriental Studies of the USSR Academy of Sciences. Due to the fact that in recent years studies of Indian culture have begun to cover a particularly wide range of ancient Indian materials it is more expedient to discuss the works of separate scholars in regard to the specific genres.

In the last ten years more attention has been paid to the study of the more ancient pieces of Indian literature, the monuments of the Vedic canon. T.Y. Elizarenkova is the author of a number of investigations on *Rigveda*, and her works are particularly valuable from the linguistic point of view, especially for the study of Vedic Sanskrit. Among these is the monograph on the aorist in *Rigveda* (1960). The second aspect of her work is the analysis of the inner regularities of the structure of the *Rigveda* texts and the characteristics of individual personalities in the relevant hymns: *Varuna*, *Indra*, *Usha* (jointly with V.N. Toporov) and others.[2] The author has also prepared for publication the translation of a series of hymns from the *Rigveda* with an introduction and a detailed commentary. The structure of mythological texts from the *Rigveda* (chiefly cosmogonic) is

1) See Y.N. Roerich. Izbrannye trudi., M., 1967.

2) See articles in following collections: Istoriya i kultura drevney Indiyi, M., 1963; Indiya v drevnosti, M., 1964; Problemi teoriyi literaturi i estetiki v stranakh vostoka, M., 1964; Kasty v. Indiyi. M., 1965. Ideologicheskiye techeniya sovremennoy Indiyi, M., 1965. Yaziki Indiyi, Pakistana, Nepala i Tseilona, M., 1968; Kratkiye soobshcheniya In-ta narodov Aziyi, NN. 57, 61, 80 (1961, 1963, 1965); Uch. N Zap. Tartuskovo Gos. Universite(a, Edit. 181, 198, 210 (1965, 1967, 1968); Terminologia indica, I. Tartu, 1967 et al.

taken up in a monograph (1968) and a number of articles by B.L. Ogibenin. The peculiarities of Vedic rites (functions of priests, structure of ritual texts, etc.) on the example of the *Atharvaveda* are discussed in articles by A.V. Gerasimov. Particular attention has been of late paid to the study of the Upanishads. A.Y. Syrkin has published several articles on some of the regularities in the early Upanishads (chiefly those concerning the specific features of their composition and content), and the characteristic features of Hinduism of that period. He is also the translator of *Brhadaranyaka*, *Chhandogya* and other principal Upanishads which he has supplied with commentaries (1964, 1965, 1967).

Numerous works have been devoted to the classics of Sanskrit poetry. *Mahabharata* has been the object of particular study by V.I. Kalyanov who published the translations of the first, second and fourth books of epic (1950, 1962, 1967)) as well as some articles on the subject. In Ashkhadbad B.L. Smirnov has completed a selective translation of the epic (including *Bhagvadgita* and *Mokshadharma*) (Vol. I-VII, 1955-63). The merits of this publication are related not so much to its philological aspect (Smirnov is not a specialist in Indology) as to the integral and highly original interpretation of the ethical and philosophical significance of its texts (particularly their relationship with *Bhagavatism*, *Krishnaism*, *Yoga*, etc.)

Another creditable achievement in the analysis of *Mahabharata* and *Ramayana* (which is specifically a characterisation of Indian epic literature in its connection with folklore traditions, an analysis of epic literary forms and the problem of the historical foundation of the epos) in the monograph of P.A. Grintser which is now under print. In this connection note should also be made of the Russian translation of Kalidasa'a *Raghuvamsha* by L.D. Serebryakov (1940).

Less attention has been paid by Soviet Indologists to Indian drama. Achievements in this sphere include the translation of Shudraka's *Mrichchakatika* by V.S. Vorobyev-Desyatovsky (1956). The author has supplied it with an introduction and commentary also. *Mudrarakshasa* of Vishakhadatta has been translated by V.G. Erman (1959). The works of Kalidasa are dealt in the survey by V.I. Kalyanov and V.K. Erman (1958), and in the articles of I.S. Rabinovich.

The same can be said of ancient Indian lyrics. Here one should mention a series of articles on Bhartrihari and the translations of some poems by O.F. Volkova and I.D. Serebryakov. Y.M. Alikhanova has produced a translation of Amaru's *Shataka*; A.Y. Syrkin has written an article on *Gitagovinda* by Jayadeva and translated it with a commentary.

After the work done by R.O. Shor, the last ten years have seen new translations of Sanskrit prose done by P.A. Grintser (*Vikramacharita*—1960), I.D. Serebryakov (*Vetalapanchavimshati* by Jambhaladatta—1958, *Bharatakadvatrimshika*—1962, *Dhurtakhyana*—1964)[1], A. Y. Syrkin (*Panchatantra*—1958, 1962, several fables from *Hitopadesha*—1964), M.A. Shiryaev (*Shukasaptati*—1960). Extracts from *Kathasaritsagara* were translated by O. F. Volkova (1964), P. A. Grintser and I.D. Serebryakov (1967). These translations are accompanied by articles on the role of the originals in Indian culture. Of particular value in this connection is the fundamental investigation of Grintser on the ancient Indian frame story (1963) which deals with this specific genre, its origin and its reflection of the diverse apsects of the life of Indian society and also gives a correct appraisal of the role of this genre on the world scale.

In their studies of ancient Indian literature Soviet scholars also give much thought to its other aspects dealing with jurisprudence, didactics, the scientific subjects that were studied in ancient India, monuments of aesthetic and linguistic philosophy. In 1960 translation of *Manavadharmasastra* by S.D. Elmanovich, revised and corrrected by G.F. Ilyin, was published. Analysing works dealing with jurisprudence, Ilyin investigates, in a number of articles, the problems of social relations in ancient Indian society including the problem of slavery.

Of essential importance for the study of various aspects of ancient Indian life and family relations is the didactic work, *Kamasutra* by Vatsyayana. The articles of A.Y. Syrkin on this subject deal with the diverse aspects in the investigation of this classic. He has also prepared for publication a translation with commentaries.

Much attention is paid to the study of the monuments of

1) This and several other translations mentioned below are published n the collection. Povesti, rasskazi, pritchi drevney Indiyi". Perevodi s Pali i Sanskrita. M., 1964

Indian aesthetic thought.[1] Y.M. Alikhanova in one of her works investigates the teaching of *dhvani*; she is the author of studies and translations of poetic treatises of Anandavardhana, Abhinavagupta and the essays on music by Matangam, Narada and Sarangadeva. P.A. Grintser has given attention to the definition of poetry and the theory of aesthetic perception (*rasa*) on the basis of treatises of Bharata, Abhinavagupta and other Indian authors. V.G. Erman has analysed the ancient Indian theory of drama as reflected in the works of Bharata, Dhananjaya, Vishvanatha Kaviraja. It is a characteristic feature of many works that their authors have successfully combined the specific features of ancient Indian aesthetic throught with a number of vital problems typical of modern aesthetics and linguistics (approach to poetry as to a specifically organised language, semantic analysis of poetical texts, etc.). Studies in this area are to a great extent promoted by works dealing with the classics of Indian linguistics. These include the works of V.N. Toporov and V.V. Ivanov which note interesting parallels to the ideas and methods of modern linguistics that one finds in the works of ancient Indian grammarians (particularly Panini). Among the works dealing with other subjects of science developed in ancient India, note should be taken of the investigation and translation of the mathematical treatise *Patiganita* by Shridhara by A.I. Volodarsky and O.F. Volkova.

Noteworthy success has been attained in the study of Buddhist sources. Here one can also observe the continuity of traditions laid by eminent Russian Buddhologists. Works dealing with this subject cover a wide range of Sanskrit and Pali materials; these are mostly treatises on philosophy and ethics, often of considerable literary value. Particular mention should be made of works on the Buddhist manuscripts preserved in Soviet museums and libraries. These were carried out by V.S. Vorobyev-Desyatovsky (1927-1956), G.M. Bongard-Levin, O.F. Volkava, M. I. Vorobyeva-Desyatovskaya, E. N. Temkin. Bon-

1) See corresponding chapters in following collections: "Pamyatniki mirovoy esteticheskoy mysli" v. I.,M., 1962, p. 387-423; "Mastera iskusstva ob iskusstve", v. I., M., 1965, p. 15-58; "Muzikalnaya estetika stran vostoka", M., 1967, p. 35-139, which contain among others translations and articles of Y.M. Alikhanova, V.V. Vertogradova, O.F. Volkova, M.I. Vorobyeva-Desyatovskaya, P.A. Grinstser, N. Lobanova, A.M. Pyatigorsky.

gard-Levin and Volkova have published the text of the legend on Kunala from the unpublished manuscript *Ashokavadanamala* (1963) together with a translation and commentary; B.I. Pankratov and E.N. Temkin have published the facsimile of the Sanskrit manuscript on Kamalashila's *Bhavanakrama* (1963) with a preface by E.E. Obermiller, who did not complete his work on this subject. The investigation of *Bhavanakrama* is continued by Volkova. V.N. Toporov is the author of a study and translation with commentary of *Dhammapada* (1960), his joint work with Elizarenkova on Pali (1965) contains valuable observations on the language of Pali texts. He has also prepared for publication a commentary to *Buddhiskaya logika* (Buddhist Logic) by F.I. Shcherbatsky. A.P. Barannikov and O.F. Volkova have accomplished a translation of *Jatakamala* by Arya Sura (1962). V.V. Vetrogradova is the translator of several *jatakas* published in various collections.

Buddhist texts are widely used by Soviet scholars in their investigation of diverse problems of ancient Indian history and culture. Among these are the works of G.M. Bongard-Levin whose studies include the socio-political relations in the Maurya period. The history of Buddhism in Ceylon is analysed in the works of E.S. Semeka. The articles of A.M. Pyatigorsky deal with the problems of Buddhist psychology; the author has managed to find interesting parallels to vital problems of the modern psychological science. Monuments of other ethical and philosophical trends are also studied. E.I. Gosteeva has published an analysis of Vaisesika philosophy and a translation of *sutras* by Kanada (1963). A.Y. Syrkin has translated the Vedic treatise *Atmabodha* which is attributed to Shankara (1965).

The study of ancient Indian literature in the Soviet Union is not confined to Sanskrit and Pali texts. Recently, investigations of classical Tamil literature have been carried out. A.M. Pyatigorsky has analysed and translated a series of Tamil sources which are of importance for the study of the history of philosophy and religion (1962); he is also the translator of Tamil legends from *Manimekalai* and other sources (1963). Y.Y. Glazov and A. Krishnamurti have translated in 1963 one of the most outstanding monuments of Tamil literature, *Tirukkural* by Tiruvalluvar; Y.Y. Glazov has studied and translated another classical Tamil text, *Silappatikaram* (1966).

Lack of space prevents the author from going into a detailed account of the work of individual Indologists. This concerns first of all the achievements of such eminent representatives of Russian Oriental studies as I.P. Minayev, F.I. Shcherbatsky, S.F. Oldenburg. Relevant information can be obtained from the above-mentioned articles on these scholars. Concentrating, first of all, on the concrete investigation of separate texts, there was no opportunity to dwell on the more general works on Indian literature (P.A. Grintser, E.V. Payevskaya, I.D. Serebryakov), history (G.F. Ilyin, A.M. Osipov), and philosophy (N.P. Anikeyev, V.V. Brodova); neither has the author commented on the different translations that have been included in the general collections and anthologies.[1]

Nevertheless the above information will make it possible for the reader to judge the substantial achievements made by Soviet Indologists. They have introduced some new sources of investigation into Indology; those works that were already studied have received new interpretation and are used to analyse the key regularities of Indian culture and to study the relations between scientific, philosophic and aesthetic problems studied in ancient India as well as problems of contemporary science.

The impact of works like the *Rigveda*, the *Upanishads*, *Dhammapada*, *Mahabharata* on the life of the Indian people has been repeatedly stressed by India's most prominent public figures—Tagore, Gandhi, Nehru, Radhakrishnan, Rajendra Prasad, whose works have been translated into Russian and are well known in the Soviet Union.[2] Our scholars and the Soviet reader look upon classical Indian literature not only as an unmatched source of knowledge about India's past, but also as the key to a better understanding of the contemporary world of the Indian people.

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1) See e.g. Khrestomatiya po istoriyi drevnego mira, M., 1956, pp. 78-88; Khrestomatiya po isoriyi drevnego vostoka, M., 1963, pp. 382-422, etc.

2) See e.g. M. Gandhi, Moya Zhizn. M., 1959; J. Nehru. Otkriiye Indiyi. M., 1955. particularly p. 69 and further; J. Nehru, Avtobiografiya, M., 1955; S. Radhakrishnan, Indiyskaya filosofiya, Vol. I-II, M., 1956-1957.

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M. S. Andronov

Studies in Indian Languages

Indian languages, and Indo-Aryan languages specifically, have been studied in Russia for several centuries. The first general information on these languages as well as a considerable number of words from different Indian languages can be found in such literary documents as *Khozhdeniye za tri morya* (Travels Beyond Three Seas) by Afanasy Nikitin (the last quarter of the 15th century). Later Indian languages were studied by a whole range of Russian scholars including those who were on the staff of the Academy of Sciences founded by Peter the Great. Although this work does not afford the possibility of investigating the development of this branch of Indology at its earliest stage one cannot ignore the following four works which have retained their significance to this day: "A Comparative Vocabulary of all Languages and Dialects"[1] which deals with eight Indian languages, the recently republished grammar of Hindi by G.S. Lebedev,[2] a grammar of the Pali language by

1) Sravnitelniy slovar vesekh yazikov i narechiy, SPb., 1787-1789.

2) G.S. Lebede, A. Grammar of the Pure and Mixed East Indian Dialects, London, 1801, Reprint: Calcutta, 1963.

I.P. Minayev[1] and the famous St. Petersburg Sanskrit-Russian dictionary.[2]

It would be wrong to think that Sanskrit and Pali were the only Indian languages studied in Russia and that living Indo-Aryan languages have only recently become an object of investigation. The priority received by Sanskrit is accounted for by the fact that it was a compulsory subject for all linguists regardless of their specialisation. But it is also a fact that scholars working in Indian linguistics (P.Y. Petrov, I.P. Minayev and others) studied living Indian languages, wrote text-books on these languages and taught Hindi, Urdu, Bengali and Marathi. It was at that time that the first Russian text-books on these languages were published.[3]

In the last few decades there has been a rising interest in the living Aryan languages of India. But Soviet scholars have continued to develop the glorious traditions of classical Russian Sanskritology. A substantial contribution to this branch of Indology was made in the fifties by the talented Sanskritologist and Tibetologist V.S. Vorobyev-Desyatovsky, the author of numerous investigations in Sanskrit, Pali, Prakrit, Tibetan and Khotanese manuscripts. His basic work[4] was devoted to the study of the historical development of personal pronouns in the Indo-Aryan languages, from their ancient forms which are found in Vedic Sanskrit to their modern equivalents in the living Indo-Aryan languages. Another Soviet specialist in Sanskrit, T.Y. Elizarenkova recently made an attempt to restore by means of the inner reconstruction method one of the most

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1) I.P. Minayev. Ocherk phonetiki i morfologiyi yazika pali, SPb., 1872. It was soon translated into French and English and its English version was long used as a text-book of Pali in Burma: J. Minayev, Pali Grammar: A. Phonetic and Morphological Sketch of the Pali Language, Moulmain, 1882.

2) Another Sanskrit vocabulary was published somewhat earlier: K.A. Kossovich, Sanskritsko-russkiy slovar, SPb., 1854.

3) P.Y. Petrov, O glavnykh narechiyakh Severnoi Indiyi, "Mosk. univ. izvestiya," 1870; A. Vigornitsky, Grammatika yazika Hindustani (urdu) SPb., 1897; A.F. Gilferding, Grammatika Hindustani (urdu), SPb., 1899; I.P. Yagello, Prakticheskaya grammatika yazika industani (urdu), Tashkent, 1902.

4) V.S. Vorobyev-Desyatovsky, Razvitiye lichnykh mestoimeniy v indo-ariyskikh yazikakh. M., 1956. The same work has a list of his writings (page IV.).

ancient systems of verbal tense forms in Vedic Sanskrit. By comparing the non-systematic elements of verbal forms in *Rigveda* the author comes to the conclusion[1] that tense and aspect oppositions of the later period were preceded by opposition of active verbal forms to passive verbal forms.

A detailed monographic investigation of composite words in Sanskrit of the *tatpurusha*, *karmadharaya* and *bahuvrihi* type has been carried out by V.A. Kochergina[2] who is also the author of a text-book[3] of the Sanskrit language for beginners. Separate works on the language of *Mahabharata* are regularly published by V.I. Kalyanov,[4] the translator of the first books of this epos into Russian. E.A. Makayev[5] works on the problem of the historical stratification of the grammatical and phonological features of Vedic and classic Sanskrit with the purpose of defining general Indo-European archaisms. A brief survey of Sanskrit grammar[6] has been produced by V.V. Ivanov and V.N. Toporov from the structuralist position, and an analogous survey of Pali[7] has been written by T.Y. Elizarenkova and V.N. Toporov. In a special article[8] on the verbal system of Pali T.Y. Elizarenkova comes out against the widespread method of describing Pali grammar on the basis of Sanskrit models, which greatly diminishes the possibility of defining the distinctions in the categories of both systems. The author notes that Pali is a typical Middle Indo-Aryan language which historically

1) T.Y. Elizarenkova, Aorist v Rigvede, M., 1960, About Sanskrit verbal stems of the present tense see by the same author: Znacheniye osnov prezensa v Rigvede, "Yaziki Indiyi," M., 1961.

2) V.A. Kochergina, O nekotorikh slozhnikh slovakh sanskrita, "Yaziki Indiyi," M., 1961.

3) V.A. Kochergina, Nachalny kurs sanskrita, M., 1956.

4) V.I. Kalyanov, Klasifikatsiya slozhnikh slov v sanskrite, "Izvestiya OLY" v. 6, 1947. By the same author: Nekotoriye osobenosti yazika "Mahabharati," "Uchoniye zapiski Tikhookeanskovo in-ta," V. 2 M., 1949; Also: Sredstva virazheniya proshedshevo vremeni v epicheskom sanskrite, "Uchoniye zapiski IV", V. 13, M., 1958.

5) E.A. Makayev, Imennoye skloneniye v vedicheskom i sanskrite, "Voprosi Yazikoznaniya," 1964, No. 6; Also Arkhaizmy i innovatsiyi v vedicheskom, "Yaziki Indiyi, Pakistana, Nepala i Tseilona," M., 1968.

6) V.V. Ivanov and V.N. Toporov, Sanskrit, M., 1960.

7) T.Y. Elizarenkova and V.N. Toporov, Yazik Pali. M., 1966.

8) T.Y. Elizarenkova, Opit sinkhronicheskovo analisa paliyskovo glagola, "Voprosi strukturi yazika", M., 1964.

occupies a half-way position between the ancient Indian and modern Indian periods. V.V. Vertogradova who has in the last few years made substantial progress in the field of comparative phonology has described in her thesis the phonological systems of Prakrits in Maharashtri, Shauraseni, Magadhi, Ardhamagadhi and Chulik-Paishachi in terms of differential features of structural linguistics and has on the basis of this analysis created a typological model of these systems.[1]

In the investigation of modern Indo-Aryan languages and specifically Hindi, outstanding work was done by the prominent Soviet Indologist and philologist Academician A.P. Barannikov who has to his credit more than a score of detailed works pertaining to the problems of Indian linguistics. He is the author of the general theory on composite verbs in Hindi[2] which has substantially influenced the further investigation of the verb in all the modern Indo-Aryan languages. His study of the development of new forms of inflexion in several modern Indo-Aryan languages had a notable effect not only on Indology but on the general theoretical foundations of linguistics as a whole. On the basis of extensive factual material, Academician A.P. Barannikov gave a clear-cut picture of how in the course of their 4000 year old history the Indo-Aryan languages changed from inflected languages into agglutinative ones and then how several of them (Bengali and Marathi) once again began to acquire the features of inflected languages.[3] Academician A.P. Barannikov deserves special credit for introducing modern viewpoints on the necessity of making an all-round study of modern Indian languages and on the significance of this work for the development of world science.[4] A great connoisseur of Indian culture, he has made an invaluable contribution to the detailed study of Indian linguistic traditions and spared no efforts in popularising the scientific achievements of *Indian*

1) V.V. Vertogradova, Strukturnaya tipologiya sredneindiyskikh phonologicheskikh sistem, M., 1967.

2) A.P. Barannikov, Slozhnoverbalniye glagoli v Hindustani i ikh smisloviye ekvivalenti v russkom yazike, "Yazik i literatura", L., v. 2', 1927, 1st. Edition.

3) A.P. Barannikov, Fleksiya i analiz v novoindiyskikh yazikakh, "Uchoniye zapiski vostochnovo fakulteta LGU," 1949 1st Ed.

4) A.P. Barannikov, O nekotorikh polozheniyakh v oblasti indologiy, "Sovetskoye vostokovedeniye, v. 2, M., 1941.

philologists.[1] Academician A.P. Barannikov devoted much energy to pedagogical work and the training of scientific cadres. He taught the Indo-Aryan languages (ancient and modern) at the Leningrad University and his text-book on Hindustani[2] was for many years considered one of the best. He is also the author of a grammatical sketch on Hindi which was published in 1953 as an appendix to the Hindi-Russian dictionary (see below).

After India gained independence and friendly contacts were established between the country and the Soviet Union, interest in Indian languages began to grow steadily. The subjects of scientific investigation increased in breadth; the study of other Indian languages was begun. The study of Hindi which became the official language of India was continued by the son of Academician A.P. Barannikov, P.A. Barannikov. He investigated the problems of Hindi as India's state language,[3] of its historical development as a literary language[4] and of the sources that enrich the vocabulary of the Hindi language, specifically its rich synonimics.[5] He has also prepared a new edition of the Hindi grammar by A.P. Barannikov which has been revised to answer the needs of the present period.[6]

Proceeding from the long experience of teaching Hindi at higher educational establishments, a group of teachers of the Moscow State Institute of International Relations has produced a new text-book of Hindi; its first part has recently come out of

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1) A.P. Barannikov, Elementi sravnitelno-istoricheskovo metoda v indologicheskoy lingvisticheskoy traditsiyi, "Voprosi Yazikoznaniya," 1952, No. 2.

2) A.P. Barannikov, Hindustani (Urdu i Hindi), L., 1934.

3) P.A. Barannikov, Hindi i problema gosudarstvenogo yazika Indiyi, "Yaziki Indiyi, Pakistana, Nepala i Tseilona," M., 1968.

4) P.A. Barannikov, On the periodisation of the history of the Hindi language, "Hindi Review," Varanasi, 5,1950, No. 9.

5) P.A. Barannikov, Hybrid words in the Hindi language, "Hindi Review," 4, 1959. No. 9—10; P.A. Barannikov, Stilyeviye synonimi v sovremennom yazike Hindi, "Uchoniye zapiski LGU," 305, L., 1961; by the same author: Leksicheskaya synonimika yazika Hindi v osveshcheniyi indiyskikh lingvistov, "Voprosi Yazikoznaniya," 1962, No. 2; Also: Absoliutniye synonimi v soveremennom Hindi, "Vestnik LGU," 20, L., 1961.

6) A.P. Barannikov and P.A. Barannikov, Hindustani (hindi i urdu); grammatichesky ocherk, M., 1956.

print.[1] Besides, Z. M. Dymshits, who is one of the authors of this book, has prepared a normative course of Hindi grammar which was published in 1966 in Delhi in the Hindi language.[2] This work which is now used by a number of Indian universities contains an original system of describing grammatical forms which answer the modern literary standards of the Hindi language. Making a creative use of the achievements of Soviet and Indian linguists, the author presents a number of new propositions and formulas on specific problems of Hindi grammar.

In 1960 another survey[3] of Hindi grammar appeared in the well-known "Yaziki narodov Aziyi i Afriki" series, published by the Institute of Oriental Studies of the USSR Academy of Sciences. Though on the whole this work is of a purely informative character based on the achievements of preceding authors (the description of the verb is given according to Academician A.P. Barannikov and that of phonetics is after S.G. Rudin), the author has produced several interesting theoretical propositions. There is a new viewpoint on the Hindi case system (three cases are singled out: direct, indirect and vocative) and modal verbs (the suppositional mood is observed) among other points of interest.

At present extensive work on the fundamental problems of Hindi grammar is carried on by V.P. Liperovsky who has published a series of investigations on the verb and the syntax of the compound sentence. The author's prime interest lies in the study of the oblique moods of the verb in the Hindi language and of the usage of verbal forms in regard to their mood.[4] He is now working on a voluminous generalisation on theoretical Hindi grammar.

Soviet students of Hindi have produced a considerable number of specific investigations in phonetics, phonology, syntax and lexicology. Interesting results were obtained by S.G. Rudin, who showed that the peculiarity of the acoustic design of a Hindi phrase depends on the particular features of

1) Z.M. Dymshits, O.G. Ultsiferov, V.I. Goryunov. Uchebnik Yazika Hindi, Part I. M., 1969.

2) Z. Dymshits, *Hindi bhasa ki rup-rekha*, Delhi, 1966.

3) T.E. Katenina, Yazik Hindi. M., 1960.

4) V.P. Liperovsky, Kategoriya nakloneniya v sovremennom literaturnom Hindi, M. 1964. See bibliography of his works in same work, p. 167.

the intonation, which as distinct from many other languages allows for a rise of tone on unstressed syllables.[1] Previous viewpoints explained this peculiarity by the character of the stress whereas according to Rudin the stress in Hindi is dynamic and unchangeable. The description[2] of Hindi phonemes in terms of differential features of structural linguistics was carried out by B.Y. Zakharyin and T.Y. Elizarenkova. Different problems of Hindi syntax have been depicted in the works of L.G. Lozovoy, V.A. Chernyshev and O.G. Ultsiferov.[3]

The investigation of Hindi vocabulary occupies an important place in the work of Soviet scholars. Separate problems of lexicology had been taken up by Academicain A.P. Barannikov.[4] The general problem of developing the vocabulary of Hindi as an official language, and the specific problem of enriching the vocabulary with modern scientific, technical and socio-political terms, which has a vital significance for all the Indian languages, have been thoroughly analysed in the work of Prof. E.P. Chelyshev.[5] Stressing the rich potentialities of Hindi for the development of its vocabulary the author criticises the views of those scholars who regard the unlimited borrowing of words from Sanskrit and English as the sole method of enriching the language. The same problem, only in its word-building aspect,

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1) S.G. Rudin, Nekotoriye voprosy phonetiki yazika hindustani, "Uchoniye zapiski IV", v. 13, M., 1958.

2) B.A. Zakharyin, Glasniye fonemi hindi, "Narodi Aziy i Afriki" 1964, No. 4; T.Y. Elizarenkova, Differentsialniye elementi soglasnykh fonem hindi, "Voprosi yazikoznaniya", 1961, No. 5

3) L.G. Lozovoy, Uslovniye predlozheniya v sovremennom literaturnom hindi, "Uchyoniye zapiski IV", v. 13, M., 1958; V.A Chernyshev, Sintaksis prostovo predlozheniya hindi, M., 1965, also: opredeleniye v hindi, "Voprosi grammatiki yazika hindi", M., 1962; also: frazeologicheskiye sochetaniya "imiya glagol" i slozhnootimyonniye glagoli v sovremennom literaturnom hindi, "Yazyki Hindi", M., 1961; O.G. Ultsiferov, Slozhnosochinenoye predlozheniye v sovremennom literaturnom hindi, "Voprosi grammatiki yazika hindi," M., 1962.

4) A.P. Barannikov, Slovarnoye povtoreniye v Hindustani, "Vostochniye zapiski", v. I.L. 1927; Also Synonimicheskiye povtori v novoindiyskikh yazikakh, "Zapiski kollegiyi vostokovedov pri Aziatskom muzeye AN SSSR" v. 3, L., 1928, Ed. 2

5) E.P. Chelyshev, K. voprosu o putyakh formirovaniya i razvitiya leksiki v sovremennom literaturnom hindi, "Uchoniye zapiski IV" v. 13, M., 1958.

is the subject of a monograph by A.S. Barkhudarov.[1] It investigates the structural and semantic peculiarities of neologisms that have appeared in Hindi after 1947. Another analysis by the same author is devoted to the character, role and structural and semantic features of Sanskrit elements in modern Hindi.[2] Several works by Soviet lexicologists deal with certain specific questions of word-combination, the building of words by means of suffixes and word usage in Hindi; the question of a scientific study of Hindi phraseology[3] has been raised.

Of great practical significance for the teaching of the Hindi language in the Soviet Union is the publication of Hindi-Russian and Russian-Hindi dictionaries. The first dictionary of this kind was published in Russia some 70 years ago.[4] In the thirties a large group of Leningrad Indologists including Academician A.P. Barannikov and his students V.M. Beskrovny, I.N. Sotnikov, V.E. Krasnodembsky, M.A. Shiryayev and V.I. Kalyanov, among others, started work on a dictionary reflecting the present state of the Hindi vocabulary. After the Second World War additional materials were supplied by Moscow Indologists. The Hindi-Russian Dictionary,[5] comprising some 35,000 words, was published in 1953. It was soon followed by a Russian-Hindi dictionary[6] of the same type, and several other Hindi dictionaries.[7] At present Indologists are working on

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1) A.S. Barkhudarov, Slovoobrazovaniye v Hindi, M., 1963

2) A.S. Barkhudarov, Sanskritskiye elementy v sovremennom literaturnom hindi, "Hindi i urdu", M., 1960.

3) See, V.M. Beskrovny, Morfologicheskoye gibridnoye slovoobrazovaniye v hindi, "Hindi i urdu", M., 1962; Also: Gibridniye dvandva v hindi, "Indiyskaya i iranskaya filologiya", M., 1964; V.A. Chermyshev, Zvukopodrazhatelniye glagoli sovremennovo hindi, "Voprosi grammatiki yazkika hindi", M., 1962; O.G. Ultsiferov, Osnovi frazeologyii sovremennovo yazika hindi, "Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1968; A.A. Davidova, Nekotoriye voprosi frazeologiyi urdu i hindi, "Uchonye zapiski IV," M., 1958.

4) P.I. Yagello. Hindustani-russki slovar, SPb., 1902.

5) V.M. Beskrovny, Hindi-russki slovar, M., 1953; Second edition, 1959.

6) I.S. Rabinovich et al, Russko-Hindi slovar, M., 1957

7) Z.M. Dymshits, Karmanny hindi-russki slovar, M., 1958;

Z.M. Dymshits and E.P. Chelyshev, Karmanny Russko-hindi slovar, M., 1958. *A Dictionary of Urdu and Classical Hindi* by J. Platts was republished.

larger Hindi-Russian and Russian-Hindi dictionaries and are contemplating the publication of a Hindi phraseological dictionary.

Among other modern Indo-Aryan languages an important place has been given to the study of Urdu. In the course of the last ten years publications on this language include a survey of Urdu grammar by Z.M. Dymshits,[1] a text-book of Urdu by B.I. Klyuyev,[2] and large Urdu-Russian and Russian-Urdu dictionaries.[3] A general outline of the history of Urdu, particularly of the period of its final emergence as a literary language, on the basis of the works of 18th-19th century poets and writers has been produced by G.A. Zograf.[4] The author has also described Iranian and Arabic elements that were borrowed by Urdu in distinction from those adopted by Hindi.[5]

Recent publications include surveys of Punjabi, Sindhi, Gujarati, Nepali, Marathi, Bengali, Assamese, Oriya and Sinhalese languages and Punjabi-Russian, Bengali-Russian, Russian-Bengali and Nepali-Russian dictionaries.[6]

The monographic investigation of Y.A. Smirnov of composite sentences in Punjabi[7] which has received high scientific appraisal in both India and the Soviet Union is of great theoretical significance for further studies in the syntax of Punjabi and other Indo-Aryan languages. In his work the author makes a thorough analysis of composite sentences and the binding elements inside the sentence and puts forth an original system of classification

1) Z.M. Dymshits, Yazik urdu, M., 1962.

2) B.I. Klyuyev, Prakticheskiy uchebnik yazika urdu, M., 1962.

3) S.V. Biryulyev et al, Urdu-russki slovar, M., 1964; B.I. Klyuyev et al. Russko-urdu slovar, M., 1959.

4) G.A. Zograf, Hindustani na rubezhe 18-19 vv., M., 1961.

5) G.A. Zograf, Iranskiye i arabskiye elementi v urdu, "Hindi i urdu", M., 1960.

6) N.I. Tolstaya, Yazik Penjabi, M., 1960; R.P. Egorova, Yazik Sindhi, M., 1966; L.V. Savelyeva, Yazik Gujarati, M., 1965; T.E. Katenina, Yazik Marathi, M., 1965; N.I. Korolyev, Yazik Nepali, M., 1965, E.M. Bykova, Bengalskiy yazik, M., 1966; V.D. Babakayev, Assamskiy yazik, M., 1961; B.M. Karpushkin, Yazik oriya, M., 1964; V.V. Vikhukholyev, Singalskiy yazik, M., 1964. A general survey of languages of the Indo-Pakistani subcontinent (following *A Linguistic Survey of India* by J. Grierson) is given in the sketch of G.A. Zograf "Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1960.

7) Y. Smirnov, The Composite Sentence: Main Problems of Syntax on the Illustrative Basis of Punjabi, Chandigarh, 1966.

for composite sentences based on a complex of criteria, which is in many ways superior to former systems of classification.[1]

Considerable progress has been made in the study of Bengali, where the stress is also on syntax. The polysemy of grammatical forms, the frequent absence of formal expression of relations between the parts of the sentence, the structural peculiarities of non-personal verbal phrases and other syntactical units call for a detailed descriptive analysis of the structure of the Bengali sentence. Predicative word compounds were investigated in the thesis of E.M. Bykova.[2] Several investigations of a more specific character were published by E.M. Bykova, B.M. Karpushkin, I.A. Svetovidova and L.M. Chevkina[3] who are now completing work on *Ocherki po grammatike bengalskovo yazika* (Sketches on Bengali Grammar). The first steps have been made in studies of the history of Bangla language and the comparative study of the eastern branch of Indo-Aryan languages.

Other languages, including Sindhi and Marathi have become an object of serious study.[4]

Another aspect of Soviet Indology is the study of the "language situation" in India, Pakistan, Nepal and Ceylon. These countries have more than one language, like the Soviet Union. Besides, an important role in the life of these countries is played by the English language. This situation

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1) Russian editions of Smirnov's works include: Slozhnopodchinyonoye predlozheniye s pridatochnim podlezhaschim v sovremyoapom penjabi, "Indiyskaya i iranskaya filologiya", M., 1964; Nekotoriye podtipy slozhnopodchinyonovo predlozheniya s pridatochnymi opredelitelnimy v penjabi, "Kratkiye soobshcheniya INA", 68, M., 1964; Kategoriyi polupassiva i irregulyarnovo passiva v yazike penjabi, "Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1968.

2) E.M. Bykova, Podlezhashcheye i skazuyemoye v sovremennom bengalskom yazike, M., 1960.

3) See: Bengalskiy yazik; voprosi grammatiki, M., 1962; Voprosi grammatiki begalskovo yazika, M., 1964.

4) A.P. Barannikov, Maratskiy yazik, L., 1935; R.P. Egorova, Formy passiva v sindhi, "Kratkiye soobshcheniya INA", 62, M., 1964, by the same author: Mestoimenniye enklitiki, prisoyedinyaemiye k glagolu v sindhi, "Indiyskaya i iranskaya filologiya", M., 1964; B.I. Kuzenetsov, Syntaksicheskiye funktsiyi zavisimikh oborotov v marathi, "Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1968: L.A. Chernova, Struktura skloneniya v maratii (published in the aforementioned journal); T.E. Katenina, Ochek grammatiki yazika marathi, M., 1963.

calls for the solution of a number of problems, many of which are quite urgent and require comprehensive investigation. These are connected with the correlation of state and local languages, literary and colloquial languages, national and vernacular, with the state of minor languages, the creation of written languages and the organisation of teaching in these languages, and with diverse socio-linguistic problems among others. Soviet linguists met with many of these problems in their own country and worked out their solution during the cultural revolution. It is quite natural that they are deeply interested in similar problems and ways of their solution in India, Pakistan and other countries. The historical and ethnographic aspects of these problems have been taken up in the works of Soviet historians. It is no less important to conduct a thorough scientific investigation of their linguistical aspects[1] which have already been discussed in a series of reports and articles of Soviet linguists specialising in Indology.[2]

The recently discovered language or dialect in Central Asia which has proved to have much in common with the Aryan languages of India[3] has roused the interest of Indologists in the Soviet Union, India and several other countries. People speaking this language call themselves *parya*; they form small ethnic groups on the territory of Tajikistan and Uzbekistan. Judging from the published materials, this language according to its basic features, is akin to certain dialects of Hindi, Pahari and Rajasthani. See for example, the personal pronouns, in Parya: *me* 'I' (stem: *ma*—), *tu* 'thou' (stem: *ta*—), *o* 'he' (stem: *us*—),

1) Professor S.K. Chatterji has noted quite aptly that, "linguistic scholars fully informed of the situation should help to find the solution, and not politicians and 'patriots' of various sort" (S.K. Chatterji. *At home and outside*, "Proceedings of the Ninth International Congress of Linguistics," Mouton, 1964, p. 610).

2) A.M. Dyakv, K voprosu o razvitiyi natsionalnykh yazikov narodov Indiyi, "Sovetskoye vostokovedeniye", 1958, No. 3; B.I. Klyuyev, Osobennosti razvitiya urdu v Pakistane, M., 1964; N.I. Korolev, Yazikovaya situatsiya v Nepale, "Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1968; V.V. Vikhukholev, O yazikovoy situatsiyi na Tseilone," (same journal); V.A. Chernyshev, K. voprosu o formirovaniyi yazikov v Bihare, "Yazikovaya situatsiya v stranakh Aziyi i Afriki", M., 1967.

3) For detailed information see I.M. Oransky on an Indian Dialect Discovered in Central Asia, M., 1960.

ham 'we', *tam* 'you', *o* 'they'. There is also almost a full identity of numerals. Many postpositions coincide in form and usage with similar postpositions of several Aryan languages (compare: the postposition of the subject used with transitive verbs in the past tense is *na*, that of Hindi is *ne*). The basic vocabulary is also of Indo-Aryan origin with considerable borrowings from Arabic, Tajik, and Russian (compare: *me parya qam—(m) ata chu* 'I belong to the Parya tribe', *me maktab-ma javai* 'I am going to school', *kolxhoz-ko rais ayo* 'the kolkhoz chairman has arrived', etc.

The study of Dravidian languages in Russia goes quite a long time back. Afanasy Nikitin in his *Khozhdeniye za tri morya* (Travels Beyond the Three Seas), written in 1471, uses several Tamil and Malayalam words which he had taken down in Kozhikode.

G.S. Lebedev, the first Russian Indologist specialising in linguistics and having a good command of Sanskrit, Hindi and Bengali, began acquainting himself with Indian languages by first taking Tamil which he studied during his two-year sojourn in Madras (1785-87). The *Sravnitelniy slovar vsekh yazikov i narechiy* (A Comparative Dictionary of all Languages and Dialects) of P.S. Pallas (SPb. 1787-89) gives a broad outline of the vocabulary of the four literary Dravidian languages: Tamil, Malayalam, Kannada and Telugu.

In the years that followed, the study of these languages was continued, as testified by several anonymous reviews on the works of K. Graul which were published in Russian journals in the mid-fifties of the 19th century, and by several original publications on Tamil and other Dravidian languages by S.K. Bulich, a professor of comparative and Slavonic linguistics at the Moscow University (end of the 19th to beginning of the 20th cen.). S.K. Bulich was among the first to study colloquial Tamil. By comparing it with the languages of medieval rock inscriptions and that of classical poetry he came to the conclusion that the standards of colloquial Tamil had emerged in the 12th century at the latest.[1] At the end of the twenties A.M. Meerwarth, an ethnographer and

1) See S.K. Bulich, Tamilski yazik, "Entsiklopedicheski slovar", V. 64, SPb., 1902.

art critic who had visited India and Ceylon in 1914-18, published two works on the Tamil language. One of them gives an analysis of Tamil words in ancient historical and geographic manuscripts, which allows the author to refute the theory of J. Bloch which alleged the previous voicelessness of voiced consonants and their later voicing in the intervocal position.[1] The other outlines the author's theory of the nominal character of Tamil verbal forms. Although its obsolete character was evident at the time of publication the work contains a number of subtle observations on several specific problems of Tamil grammar which has retained its importance to our day.[2]

After the war the study of the Dravidian languages increased in depth and several grammatical sketches[3] and dictionaries[4] of these languages were produced.

In keeping with the democratic traditions of Russian classical linguistics, Soviet Dravidologists show a keen interest in the popular and colloquial forms of the Dravidian languages. In 1958-59, M.S. Andronov visited India to study the development of colloquial Tamil. He showed the groundlessness of the views maintained on the subject by J. Grierson, S. Konov and other Western scholars who alleged that colloquial Tamil is nothing but a conglomeration of vulgar, non-literate dialects and that only classical Tamil could be regarded as a language of science and culture. M.S. Andronov proved that as a means of everyday communication the Tamils resort to a national colloquial language which differs from Tamil dialects. Although its gram-

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1) A. Meerwarth, The History of the Intervocalic Stops in the Dravidian Languages,—Reports of USSR Academy of Sciences, B.L., 1928, No. 7, pp. 142-149.

2) A.M. Meerwarth, Grammatika tamilskovo razgovornovo yazika, L., 1929.

3) M.S. Andronov, Tamilski yazik, M., 1960; Z.N. Petrunicheva, Yazik Telugu, M., 1960; Ch. Sekhar and Y.Y. Glazov, Yazik Malayalam, M., 1961; M.S. Andronov, Yazik Kannada, M., 1962; M.S. Andronov, Yazik Brahui, M., 1969.

4) A.M. Pyatigorsky and G.S. Rudin, Tamilsko-Russki slovar, M., 1960; M.S. Andronov, A.Sh. Ibragimov and N.N. Yuganova, Russko-Tamilski slovar, M., 1965; M.S. Andronov and V.S. Makarenko, Malayalam-Russki slovar, M., 1969; N.V. Gurov, S.Y. Dzenit, Z.N. Petrunicheva, Telugu-Russki slovar M., (in print); M.S. Andronov, M.A. Dashko and V.A. Makarenko, Kannada-Russki slovar, M., (in print).

matical forms often do not coincide with those of classical Tamil they can by no means be explained by lack of culture or education. Quite the contrary, today the colloquial Tamil language answers the communicative demands of the educated man and the scientifically and technically minded intelligentsia to a much greater extent than archaic classical Tamil which is gradually being ousted from literature, the cinema, radio broadcasts etc. The impact of cultural development on the dialects rubs out their distinctions, resulting in minimum grammatical deviations from the national colloquial language.[1]

Much attention is also paid to the study of diverse specific problems of classical Dravidian languages, specifically Tamil. Y.Y. Glazov has produced a series of articles on the descriptive analysis of the medieval Tamil documents: *Tirukkural* and *Parananuru* among others.[2] Several of these articles have been written in line with the Soviet-Czech programme which includes the publication of a joint work on the historical grammar of the Tamil language. This programme also contemplates a big series of articles on Tamil of different historical periods which will go to the making of a historical grammar of the Tamil language. The first part of this work was published in 1967.[3]

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1) See M.S. Andronov, Razgovorny Tamilski yazik i ego dialekti, M., 1962; M.S. Andronov, Otchet o nauchnoi komandirovke v Indiyu (1958-59), M., 1960: M.S. Andronov, Razgovorniye formi tamilkskovo yazika, "Kratkiye soobshcheniya IVAN", XXIV, 1959; M.S. Andronov, O sootnosheniyi pismennovo tamilskovo yazika s razgavornim, "Kratkiye soobshcheniya INA", LXII, 1964. This problem is closely connected with the study of the linguistic situation in Southern India. See M.S. Andronov, O yazikovoy situatsiyi v Tamilnade, "Narodi Aziyi i Afriki," 1967, No. 4.

2) Y.Y. Glazov, Morfemniy sostav tamilskogo klassicheskovo yazika, "Narodi Aziyi i Afriki", 1962, No. 3; Y.Y. Glazov, Morfofonemika i syntactofonemika, klassicheskovo tamilskogo yazika (na materiale "Tirukurala"), "Voprosi yazikoznaniya" 1964, No. 3; Y.Y. Glazov, Sochetayemost i poryadok morfem imennogo slovoobrazovaniya v yazike "Tirukurala", "Kratkiye soobshcheniya INA, AN SSSR", 62, 1964: Y.Y. Glazov, Systema pogranichnikh signalov v drevnetamilskom yazike (na materiale "Purananuru"), "Istoriko-filologicheskiye issledovaniya", M., 1967, Y.Y. Glazov, Morfemi aorista v drevnetamilskom yazike, "Yaziki Indiyi, Pakistana, Nepala i Tsylona" M. 1968.

3) K. Zvelebil, Y. Glazov, M. Andronov, Introduction to the Historical Grammar of Tamil Language, Part I: Preliminary textual analysis, Moscow, 1967.

The work of M.S. Andronov[1] on the origin of the present tense suffix in Tamil deals with the history of Tamil tense forms and specifically with the reconstruction and etymology of the present tense marker.

The problem of work classification and the definition of the parts of speech in modern Tamil is analysed in the works of the Leningrad scholar S.G. Rudin who suggests that the parts of speech in Tamil be singled out on the basis of a complex of criteria with consideration for the morphological features of words, their syntactical combinations into sentences and lexical meaning.[2]

An important work of a generalising character on the Tamil language is the grammar of M.S. Andronov.[3] Having worked through a large number of strictly documented materials selected from Tamil literature of all epochs, genres and styles, the author has worked out a new system of Tamil grammar which is fully in keeping with modern linguistics.

In the last ten years other Dravidian languages have also become an object of intense study in the Soviet Union. Besides the already mentioned dictionaries and grammatical surveys of Telugu, Kannada, Malayalam and Brahui, several works dealing with specific problems of the grammar and history of these languages have been published. The literary critic and philologist Z.N. Petrunicheva[4] has carried out a series of observations on the history of literary Telugu with particular stress on the correlation of the *granthika* and *vyavaharika* styles in Telugu fiction. N.V. Gurov[5] and S.Y. Dzenit[6] have analysed compound

1) M. Andronov, Hints Regarding the Origin of the Present Tense Suffix Kinr if Tamil, "Tamil Culture", 9, 1961, No. 2.

2) S.G. Rudin. Sluzhebniye slova sovremennovo literaturnovo tamilskovo yazika i ikh grammaticheskiye razryadi, "Problemi filologiyi stran Aziyi i Afriki", L., 1966; S.G. Rudin, O narechiyakh sovremennovo tamilskovo yazika, "Isledovaniya po filologiyi stran Aziyi i Afriki", L., 1966.

3) M.S. Andronov, Grammatika Tamilskogo yazika, M., 1966 . At present an English version of this book is published in India (M. Andronov, A Standard Grammar of Modern and Classical Tamil, Madras).

4) Z.N. Petrunicheva, K istorii yazika i literaturi naroda Telugu, "Uchoniye zapiski Instituta vostokovedenya AN SSSR" 13, 1958.

5) N.V. Gurov, K kharakteristike slozhno-verbalnikh glagolov (na materiale yazika Telugu),—"Vestinik LGU", 1967, No. 2.

6) S.Y. Dzenit, Glagolniye syntagmi v yazike Telugu,—"Voprosi yazika i literaturi", 4, M., 1964; S.Y. Dzenit, Slovosochetaniya tipa "opredeleniye —opredelyayemoye" v Telugu, —"Kratkiye soobshcheniya INA AN SSSR" 62, 1964.

verbal and nominal constructions in Telugu syntax. In regard to the popular theory of Dravidian linguistics on the nominal origin of verbal forms (R. Caldwell, J. J. Venson, A.M. Meerwarth, etc.) a major distinction between these classes has been demonstrated on the material of the Kannada language by M.A. Dashko.[1] Several articles by M.A. Dashko and Y.Y. Glazov contain a descriptive analysis of personal and non-personal verbal forms in Kannada.[2]

A comparative and comparative-historical analysis of the Dravidian languages has been made by M.S. Andronov, whose survey *Dravidiyskiye yaziki*[3] (Dravidian Languages) gives an outline of the comparative grammar of the 19 Dravidian languages: Tamil, Malayalam, Kota, Toda, Kannada, Kodagu, Tulu, Telugu, Kolami, Nayki, Parji, Gadaba, Gondi, Konda, Kui, Kuvi, Kuruh, Malto and Brahui. The reader can find a detailed descriptive analysis of these languages along synchronous lines by the same author in the four-volume *Yaziki Aziyi i Afriki* (Languages of Asia and Africa) published by the Institute of the Peoples of Asia of the USSR Academy of Sciences.[4] The problem of the historical development of the common features of Dravidian languages and the gradual emergence of modern Dravidian languages is taken up in his work on the chronology

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1) M.A. Dashko, O razgranicheniyi glagola i imeni v yazike kannada, —"Yaziki Indiyi, Pakistana, Nepala, Tseilona", M., 1968. On the same problem see M. Andronov, on the future tense base in Tamil,—"Tamil Culture", 8., 1959, No. 3 and M.S. Andronov, Lichniye formi glagola v sovremennom Tamilksom yazike,—"Yaziki Indiyi" M., 1961.

2) M.A. Dashko, Glagolnaya forma na—ARE v Kannada,—"Kratkiye soobshcheniya INA AN SSSR", 62, 1964; M.A. Dashko, Kratkaya Kharakteristika nelichnikh form glagola sovremennovo Kannada,— "Indiyskaya iranskaya filologiya", M., 1964; Y.Y. Glazov, Raspredeleniye i cheredovaniye morfem v glagolnikh konstruktsiyakh sovremennovo Kannada,— "Narodi Aziyi i Afriki", 1964, No. 3 and Ob osobennostyakh prichastnikh konstruktsiy v svyazi s nerazlicheniyem zalogov; also see M. Andronov, On the use of participles and participial nouns in Tamil,—"Tamil Culture", 8, 1959, No. 3.

3) M.S. Andronov, Dravidskiye yaziki, M., 1965. A second revised edition of this book will soon be published in English by the "Nauka" publishing house in Moscow. Also see M. Andronov, Dravidian Languages, "Archiv orientalni", 31, 1963.

4) M.S. Andronov, Dravidskiye yaziki,—"Yaziki Aziyi i Afriki". Vol.I M., (in print).

of disintegration of Proto-Dravidian.[1]

An important place in the work of Soviet Dravidologists is given to the study of the relationship between the Dravidian languages and other language families, specifically the Indo-European, Turkic and Ural groups. This problem has been given different treatment in the works of several Soviet scholars. V.S. Vorobyev-Desyatovsky investigates the relations between Indo-Aryan and Dravidian languages along the lines of the traditional substratum theory.[2] The problem of the typological similarity between Dravidian and Turkic languages by means of a quantic analysis after the American linguist J. Greenberg has been investigated by Y.Y. Glazov.[3] V.M. Illich-Svitych operating with a substantial number of lexical parallels has put forth a hypothesis on the initial genetic similarity of Dravidian, Indo-European, Ural, Kartvel and Semitic languages within the framework of a single Nostratic language family.[4] M.S. Andronov, on the contrary, works on the theory of the historicity of language families.[5] Analysing typological and formal parallels in the morphology of Dravidian and Indo-Aryan languages, on the one hand, and between Dravidian and Ural languages, on the other,[6] the author draws the conclusion that the similarity between languages is of a historical character; being connected, first of all, with the communicative function of the language, this kinship emerges and develops gradually and just as gradually weakens and even disappears.

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1) M. Andronov, A Lexicostatistic Analysis of the Chronology of Disintegration of Proto-Dravidian,—"Indo-Iranian Journal", 7, 1963, Nos. 2-3.

2) V.S. Vorobyev-Desyatovsky, K voprosu o roli substrata v razvitiy indoariyskikh yazikov,—"Sovetskoye vostokovedeniye", 1956, N. 1.

3) Y.Y. Glazov, K probleme tipologicheskovo skhodstva dravidiyskikh i tiurkskikh yazikov (na materiale tamilskovo i uigurskovo yazikov), "Lingvisticheskaya tipologiya i vostochniye yaziki", M., 1965.

4) V.M. Illich-Svitych, Materiali k sravnitelnomu slovaryu nostraticheskikh yazikov,—"Etimologiya: 1965", M., 1957.

5) M. Andronov, Two lectures on the historicity of language families, Annamalainagar, 1968.

6) M. Andronov, On the Typological Similarity of New Indo-Aryan and Dravidian,—"Indian Linguistics", 25, 1964; M. Andronov, New Evidence of Possible Linguistic Ties Between the Deccan and the Urals,—"Dr. R.P. Sethu Pillai Silver Jubi ee Commemoration Volume," Madras, 1961.

Of late the work carried on by a group of Leningrad linguists, historians and mathematicians on the deciphering of Proto-Indian inscriptions from the Indus valley is becoming closely linked with Dravidian linguistics. Having analysed the symbols of Proto-Indian scripture and their order by means of an electronic computer the scholars arrived at the conclusion that according to the typological features of its structure the language of Proto-Indian inscriptions is closest of all to those of Dravidian languages.[1]

Recently Soviet scholars have begun to study other Indian languages, including Munda, Mon-Khmer and Tibetan-Burmese languages. The problem of the existence of the language of diverse minor nationalities of India has been depicted in the work of M.K. Kudryavtsev.[2] The well-known Soviet linguist and specialist in a wide range of languages of Southeast Asia, Y.K. Lekomtsev, has recently devoted much time to the study of the Munda languages; he has investigated several syntactical peculiarities of the Santhali language;[3] and is the author of a summary on the Munda languages.[4] N.I. Korolev, a leading specialist in Nepalese languages, is now working on a grammar of the Nevari language, one of the basic languages of Nepal of the Tibetan-Burmese group. He is also the author of a comparative outline of the Tibetan-Burmese language group of Nepal.[5] V.D. Babakayev has produced a similar work on the Tibetan-Burmese languages of Assam.[6]

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The prospects of studying Indian languages in the Soviet Union are exceptionally favourable. The range of Indian lan-

1) Predvaritelnoye soobshcheniye ob issledovaniyi protoindiyskikh tekstov, M., 1965.

2) M.K. Kudrayavtsev, Problemi yazika i kulturnovo razvitiya malikh narodov Indiyi —"Yaziki Indiyi, Pakistana, Nepala i Tseilona," M., 1968.

3) Y.K. Lekomtsev, Nekotoriye kharakterniye cherti santalkskovo predlozheniya,—"Yaziki Indiyi, Pakistana, Nepala i Tseilona", M., 1968

4) Y.K. Lekomtsev, Yaziki Munda—"Yaziki Aziyi i Afriki", vol. III, M., (in print).

5) N.I. Korolev, Yaziki Nepala,—"Yaziki Aziyi i Afriki", vol. III, M., (in print). Also see N.I. Korolev, Yazikovaya situatsiya v Nepale—"Yazikovaya situatsiya v stranakh Aziyi i Afriki", M., 1967.

6) V.D. Babakayev, Yaziki Assama—"Yaziki Aziyi i Afriki", v. III, M. (in print).

guages that are studied at the Institute of Oriental Studies of the USSR Academy of Sciences, the chief research centre of Oriental linguistics, is steadily growing. In the last 10-15 years alone the scientific workers of this institute have undertaken a profound investigation of the grammar, phonology, history and comparative-historical grammar of such languages as Assamese, Oriya, Punjabi, Lahnda, Sindhi, Nepali, Marathi, Singhalese, Kashmiri, Tamil, Telugu, Kannada, Malayalam, Santhali and Nevari, among others. Thorough scientific work is being carried on at the Chair of Indian Languages of the Institute of Oriental Languages at Moscow University, at the Moscow Institute of International Relations of the USSR Ministry of Foreign Affairs, Leningrad University and Tashkent University, which train young specialists on India, Pakistan, Nepal and Ceylon.

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